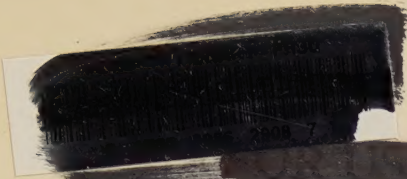


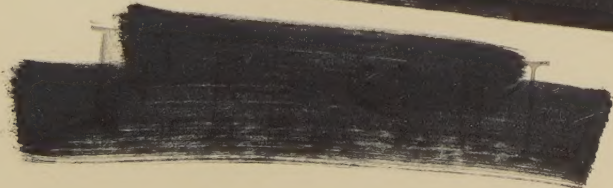
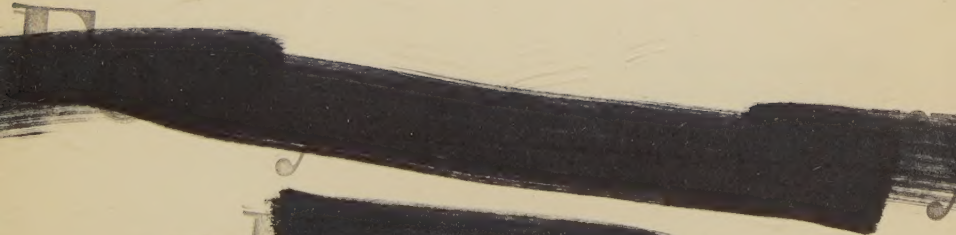
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**The Jesuit Relations
and
Allied Documents**

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE
1610-1791

Jesuits

V. 26



Edited by
REUBEN GOLD THWAITES

VOL. LII
LOWER CANADA, IROQUOIS, OTTAWAS:
1667-1669

1959
PAGEANT BOOK COMPANY
New York

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971.4
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1959
0.26

PUBLISHED BY PAGEANT BOOK CO.
59 FOURTH AVENUE, NEW YORK 3, N. Y.

LIBRARY OF CONGRESS CATALOG CARD NO. 59-7563

PRINTED IN THE UNITED STATES OF AMERICA
NOBLE OFFSET PRINTERS, INC. NEW YORK 3, N. Y.

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PREFACE TO VOL. LII

Following is a synopsis of the documents contained in this volume:

CXXIV. In Vol. LI. appeared Chaps. i.-viii. of the *Relation* of 1667-68; the rest of the document is here given. Le Mercier, having in preceding chapters outlined the state of the various distant missions, now returns to affairs at Quebec. A remnant of the Hurons—"small indeed, but very precious"—yet exists there. Still more, the Jesuits there are instructing over two hundred Iroquois, sixty of whom have been baptized. The details of some remarkable conversions among these people are given; and the writer describes the death of a young Indian girl, who had planned to become an Ursuline nun. Her patience, purity, and devotion show that she has reached "the perfection of souls consummate in sanctity;" and she has a visit from the Virgin Mary, and a vision of angels at her death.

The *Relation* proper apparently terminates here; but various addenda are made, beginning with a letter from Laval to a French priest in Paris. He notes the recent arrival in Canada of several priests from France, enabling him to supply outlying settlements, which have hitherto been destitute of religious services. Laval mentions with much gratification his recent visit to Tadoussac (described in Chap. vii. of this *Relation*). He has undertaken to educate a

number of Indian children in the French mode of life and language; but finds considerable difficulty in this, as the Indian parents cling to their children, and will not be long separated from them. This seminary is a branch of the older one, which is, about this time, united with the Paris Seminary of Foreign Missions.

A postscript is added, "on the eve of the departure of the last ship," stating that ambassadors have just arrived from the Senecas to ask that Jesuits be sent to instruct them; and that Father Frémin has already gone to that tribe, leaving the Mohawks to the care of Pierron. The comparative gentleness and docility of the Senecas, and the presence among them of a Christian Huron village, render this a promising field of labor for the Jesuits.

Next follows a circular letter on the death of Mother Catherine de St. Augustin, a Hospital nun of Quebec, who passed away May 8, 1668. The details of her life, character, and religious experiences are recounted at considerable length, as also are the particulars of her death. She has many visions, and the martyr Brébeuf appears to her as her celestial spiritual director. Another circular letter—sent for the French convents belonging to the Institute of Hospital Nuns at Dieppe—narrates many of her pious traits, and graces received from heaven. Among the latter are included a knowledge of the inmost feelings and secret sins of others, the ability to predict future events, visits from departed saints, and even from the Virgin and Christ. At the end of this letter is a short article, probably written by the Jesuit superior at Quebec, praising the admirable work done by the nuns, both Hospital and Ursu-

line. Finally, in some copies of this *Relation* is found a letter from the hospital superior, similar in tenor to those of preceding years. She returns thanks for alms received by the hospital, mentions the death of Mother de St. Augustine (described in the circular letters preceding), refers to the need of more nurses for their work, and adds the usual list of articles needed for the sick.

CXXV. The *Relation* of 1668-69 is here given entire. The missions among the Iroquois tribes are, of course, the chief subject of interest at this time, and much space is given to the account of their work. Letters by Pierron are quoted, which show that the Mohawks are now favorably disposed to the faith. He has learned enough of their language to explain the doctrines to them, and hear their confessions; he also finds effective aid to his labors in pictures, painted by himself. These greatly interest the savages, and impress upon their minds the religious teachings they receive. Representations of heaven and hell, of demons and angels, have especial influence upon them. The Father visits, every week, seven large villages. He describes some conversions among these people, mostly of old men. The medicine-men do not dare to practice their arts in his presence, since "by his address, he has rendered them so ridiculous." Many, especially among the women, are regularly instructed in the catechism; and some adults have been baptized. The courage and devotion manifested by many of these neophytes shows that "the savages, as well as the French, are capable of everything in matters that concern piety and the service of God. They know all that is most difficult in the Mystery of the holy Trinity; they distinguish

the two natures in Jesus Christ; they are familiar with what the Church teaches about the immortality of our souls, the judgment, mortal sin, venial sin, and original sin."

The severe punishments recently inflicted upon the Mohawks by the new governor, Courcelles, have had a salutary effect. Their haughty spirit is humbled; and they even entreat the French to aid them in their war against the Mohican tribes. They also see the dangers and evils of brandy-drinking, and hold a public council to consider this matter. Under Pierron's direction, they draw up a memorial to the English governor at New York, complaining that Albany traders sell them too much liquor. He writes to the Father in answer, promising to punish severely any offense of this kind.

During the two years 1668 and 1669, the baptisms among the Mohawks number one hundred and fifty-one. This harvest of souls is to be largely attributed to "the death and blood of the Reverend Father Jogues."

Among the Oneidas, "least tractable of all the Iroquois," Bruyas is toiling for their salvation. Not having been attacked by the French army, they are proud and haughty, averse to religion, and contemptuous toward the other tribes of their nation. The Father encounters, from most of them, only "rebuffs and scorn;" but he wins a few old persons, and baptizes some dying children—in all, nearly thirty. The infidels and drunkards often annoy him, and even threaten his life; but he labors on for their salvation, amid poverty, hardships, and persecution. "During the greater part of the year, he has only dried frogs" for food. His greatest consolation is

the holy life of a fervent Christian woman—which is described at some length in one of his letters.

In the Onondaga mission are two laborers—Pierre Milet and Julien Garnier. Their greatest obstacle is the faith of the savages in their dreams, and the superstitious rites which these occasion. Still, the Onondagas are, in most cases, disposed to hear and respect the truth; and the influence and friendship of the chief Garakontié are most helpful to the Fathers. The Huron captives have done much to prepare the way for the faith among these tribes; for they remember the instructions they had received in their own country, and practice all the Christian duties to the best of their ability. Over thirty persons have been baptized at this mission during the year.

At Cayuga, Father Carheil is in charge. The savages build him a chapel, and many go thither for instruction. In a panic which follows a report that the village is to be attacked by enemies, the Father shows himself so fearless and resolute that he wins the admiration of all, and thus gains much advantage in his work. Here are won to the faith “not only children and women, but warriors, two of whom are among the most influential.” There was a rivalry between the Cayugas and the Onondagas, which tribe should have Carheil; but he was assigned to the former. Garakontié, the noted chief of the latter tribe, continues to be the warm friend of the French. He now earnestly desires baptism; but this privilege is deferred until he shall be thoroughly proved. Carheil has a propitious beginning for his mission; but his opposition to the superstitious rites of the savages, and the old notion that baptism causes

death, arouse fear and dislike in many, and he is driven from their cabins when he tries to visit the sick. His life is even threatened by a medicine-man whom he opposes. Still, many come to prayers, and show an interest in the faith. As elsewhere, intemperance is a great hindrance to their conversion.

Frémin has established a mission among the Senecas, which is regarded as the most hopeful of all the Iroquois missions; but, as at Cayuga, the medicine-men arouse opposition to his work. A war, moreover, is threatened between this tribe and the Ottawas; but the French are using all their endeavors to avert this danger.

At Lake Superior, Allouez has been laboring with the Ottawas. Dablon is sent to reinforce him, and to act as superior of that mission. They are stationed at Sault Ste. Marie, and Allouez has also ministered at Chequamegon. A third church will soon be established at Green Bay. A peace has been negotiated between the Iroquois and the Ottawas; but the fickle temper of these savage peoples makes the duration of the peace somewhat uncertain.

Allouez announces the conversion of an entire Ottawa tribe. These people had received instructions for several years, but had always made sport of the new religion. But at last the good seed has taken root, and they institute a complete reform. They abolish polygamy, give up their sacrifices, and flock to Allouez's little chapel. Some of the conversions here made are described at length,—especially that of their chief, Kekakoung. A hundred of them have already been baptized,—besides thirty-eight Hurons, who had fled to that country for

refuge; and a hundred more, in other neighboring tribes.

Marquette, too, is stationed at Sault Ste. Marie, and he writes that "the harvest there is very abundant, and that it only rests with the Missionaries to baptize the entire population, to the number of two thousand;" but, knowing the fickle nature of the Indians, the Fathers are not disposed to trust them too far.

The Montagnais mission at Tadoussac is also flourishing. Father Beaulieu so quickly learned the language that he was able to take the entire charge of the mission, replacing Nouvel; but the hardships of the savage life have broken down his health. Nouvel has been among the savages of Gaspé; he finds that the instructions given them in preceding years are still bearing fruit, and that "the Faith is as dear to them now as ever." These missionaries have also done what they could to confirm in the faith the wandering Papinachois tribes, who have been occasionally visited by the Fathers for several years past. These savages communicate to their tribesmen and allies the instructions they have received, "and thus become themselves Apostles."

An important event occurs at Sillery — the election of a successor to the noted chief Noël Tekwerimat, who has been dead several years. This ceremony is described in detail.

The remnant of the Hurons at Quebec have retired to a new location, not far from the city, and have thus formed a village by themselves. The saintly lives and pious deaths of several of these Christians are circumstantially related. One of them, a young girl of fourteen, is recompensed for the purity of

her life by the incorruption of her body,—which, nine months after her burial, is “found intact, without the loss of even a hair from her head.”

The last chapter describes at length “the holy death of Cecile Gannendâris, a Huron woman,” with an account of her charity, piety, zeal, and other virtues.

R. G. T.

MADISON, WIS., August, 1899.

CXXIV (concluded)

RELATION OF 1667-68

PARIS: SEBASTIEN MABRE-CRAMOISY, 1669

The first installment (chaps. i. - viii.) was published in Volume LI. We give herewith the remainder of the document.

[126] CHAPITRE IX.

DE L'EGLISE DES HURONS À QUEBEC.

A PRES avoir parcouru les Missions estenduës tout à l'entour de nous, enfin nous voicy rendus à Quebec, où nous allons t[r]ouver la fleur du Christianis[m]e des Sauvages: aussi est-ce un reste, petit à la verité, mais bien pretieux, d'une Eglise autrefois tres florissante dans le païs des Hurons. Ceux qui ont esté auteurs de sa ruine, travaillent maintenant à leur salut: car depuis trois ans nous avons instruit icy à fond dans tous nos Mysteres, plus de 200. personnes venuës du païs des Iroquois, dont 60. ont eu le bonheur de recevoir le S. Baptême [127] pour la plus part, des mains de Monse[i]gneur l'Evesque. Ce sont autant de coups de predestination pour ces pauvres Barbares, plusieurs desquels sont morts entre nos mains avec des marques non communes de leur salut.

Vne pauvre femme de la Nation neutre est de ce nombre. Elle ne fut pas plûtoſt arriuée à Quebec, qu'elle y trouva la maladie, qui la mit à l'extremité: le Pere qui a ſoin de cette Eglise, se haſte de l'inſtruire; & comme elle avoit un eſprit excellent, elle conceut tout en peu de temps, & se trouva en eſtat de recevoir le Baptême, ſi l'ancienne croyance des Infideles, qui eſtimoient que ce Sacrement avançoit la mort à ceux qui le recevoient, n'eut fait [128] encor quelque impreſſion ſur ſon eſprit: Il ſalut que

[126] CHAPTER IX.

OF THE CHURCH OF THE HURONS AT QUEBEC.

AFTER having gone the round of the Missions scattered all about us, at last we find ourselves back again at Quebec, where we shall find the flower of the Christian Savages; it is also a remnant—small, indeed, but very precious—of a Church that formerly flourished in the country of the Hurons. Those who were the authors of its ruin are now striving for their own salvation; for, during the last three years, we have here instructed thoroughly in all our Mysteries more than 200 persons from the country of the Iroquois. Of this number, 60 have had the good fortune to receive Holy Baptism,—[127] most of them from the hands of Monseigneur the Bishop. These are so many acts of predestination for these poor Barbarians, many of whom have died in our arms, with no common evidences of their salvation.

A poor woman of the neutral Nation was among these. She had no sooner arrived at Quebec than she contracted an illness which reduced her to a very critical condition. The Father in charge of that Church made haste to instruct her; and, as she had an excellent mind, she understood everything in a short time. She would have been fit to receive Baptism, if the old belief of the Infidels, who thought that this Sacrament hastened the death of those who received it, had not still made [128] some impression upon her mind. It was necessary for the Father to

le Pere se fervist du zele de quelques bonnes Huronnes, qui sceurent si bien la defabufer, qu'elle demanda elle mesme d'estre Baptisée, & il estoit temps, par ce qu'on ne luy donnoit pas un iour de vie: mais Dieu voulant la retirer entierement de son erreur, permit que ces eaux sacrées luy fussent salutaires en mesme temps, & pour l'Ame & pour le corps. Cette guerison si inespérée luy donna de si hauts sentimens de la Foy, & la mit dans un train de devotion si rare, qu'elle ne marchoit point dans les ruës qu'en recitant son Chapelet, & servoit d'exemple, mesme aux plus ferventes de cette Eglise.

Dieu voulut couronner cette [12 i.e., 129] ferveur apres seize mois qu'elle y employa, sans s'en démentir, & eut mesme la bonté de luy donner connoissance de la gloire qu'il luy avoit préparée; comme elle le declara à une bonne Huronne qui se trouva aupres d'elle un iour avant sa mort: car elle l'affura, & du temps de son trépas, & du bon-heur qu'elle alloit posséder, disant qu'elle n'en pouvoit plus douter, apres les asseurances qu'elle en avoit receuës de si bonne part. Si cette bonne Huronne eust eu assez de curiosité, peut-estre aurions-nous sceu le mystere, dont la verité ne s'est que trop confirmée par une partie de l'évenement, estant morte iustement au temps qu'elle l'avoit predit.

[130] ARTICLE I. CONVERSION REMARQUABLE D'UNE
JEUNE FEMME VENUË DES HIROQUOIS À QUE-
BEC, EXPRÉS POUR S'Y FAIRE BAPTISER.

VOICY de quoy admirer les traits de la Providence, qui par un enchaînement admirable se fert des uns pour convertir les autres, & de ceux cy pour

employ the zeal of some good Huron women, who knew so well how to disabuse her mind that she asked, of her own accord, to be Baptized. And it was time, for we did not think that she would live one day; but God, wishing to reclaim her entirely from her error, permitted those sacred waters to have a salutary influence on both her Soul and her body at the same time. This cure, which was so unexpected, gave her so high an opinion of the Faith, and put her into so rare a fervor of devotion, that she did not walk on the streets without telling her Beads; and she served as an example, even to the most fervent of that Church.

God willed to crown this [12 i.e., 129] fervor, after sixteen months, during which she had exercised it without any relapse; and he even had the goodness to impart to her a knowledge of the glory that he had prepared for her—as she declared to a good Huron woman, who was with her one day before her death. For she informed the latter both of the time of her departure, and of the happiness that she was going to possess,—saying that she could no longer doubt it, after the assurances she had received upon so good authority. If that good Huron woman had had sufficient curiosity, perhaps we would have known the mystery, the truth of which has been only too well confirmed by a part of the result; for the woman died at exactly the time which she had predicted.

[130] ARTICLE I. REMARKABLE CONVERSION OF A
YOUNG WOMAN WHO CAME FROM THE HIROQUOIS
TO QUEBEC, EXPRESSLY TO BE BAPTIZED THERE.

THE following gives occasion to admire the acts of Providence, who, by a wonderful chain of events, makes use of some persons for the conversion

procurer à d'autres le mesme bon-heur, dont ils ont esté faits participants.

Vne femme Iroquoise du Bourg de S. François Xauier aux Iroquois, avoit souvent entendu parler de la Foy à son mary Huron de Nation, autresfois Baptisé par nos Peres en son païs. Ces paroles luy avoient donné au [131] cœur, & luy avoient laissé un grand desir de pouvoir aboucher quelque Pere, pour estre éclairée plus particulièrement sur les Mysteres, dont son mari l'entretenoit. Plusieurs années s'écoulerent sans pouvoir contenter ses desirs, & elle avoit déjà lié partie avec ce bon Huron, pour aller ensemble faire leur chasse vers Montreal, & de là donner iusques à Quebec, & y trouver ce qu'elle fouhaittoit depuis si long-temps.

Comme ils estoient prests de partir, voila une nouvelle qu'on apporte dans le Bourg, qu'une Robe-noire y venoit; c'estoit de vray le Pere Bruyas, lequel n'y fut pas plustost entré, que cette Iroquoise se fit Escoliere du Pere, & le Pere reciproquement se fit son [132] Escollier, pour apprendre d'elle les secrets de la langue Iroquoise, pendant qu'il luy decouvriroit ceux de son salut: Elle eut à souffrir une grande perfecution de la part de ses parens; & mesme de toute la Bourgade, qui est la moins portée à la Foy de toutes les Nations Iroquistes. On luy reprochoit qu'elle hastoit sa mort, & que la Foy qui avoit déjà tué tant de monde, ne l'épargneroit pas: A quoy cette genereuse Catechumene ne répõdoit rien autre chose, sinon, quand ie verray que ceux qui ne croient pas, ne meurent point, i'écouteray vos remonstrances; à moins que cela, vous ne gagnerez rien sur mon esprit' Donc après avoir esté instruite un temps

of others; and of the latter to procure, for still others, the same happiness of which they have been made participants.

An Iroquois woman, of the Village of St. François Xavier among the Iroquois, had often heard the Faith spoken of by her husband,—a Huron by Nation, who had formerly been Baptized by our Fathers in his own country. These words had made a strong impression on [131] her, and had left in her a great desire that she might have an interview with some Father, for the purpose of being more thoroughly enlightened concerning the Mysteries about which her husband talked to her. Several years passed without her being able to satisfy her desires, and she had already made an engagement with this good Huron that they should go together on their hunting expedition toward Montreal, and thence should continue as far as Quebec, where they might find what she had been so long desiring.

When they were ready to depart, news was brought to the Village that a black Gown was coming. It was, in fact, Father Bruyas, who had no sooner arrived than this Iroquois woman became his Pupil; and the Father, in return, became her [132] Pupil, to learn from her the secrets of the Iroquois language, while he disclosed to her those of her salvation. She had to suffer great persecution from her relatives, and even from the whole Village,—which, of all the Iroquois Nations, is the least favorably inclined toward Faith. They upbraided her, saying that she was hastening her own death; and that Faith, which had already killed so many people, would not spare her,—to which that noble-spirited Catechumen made no other reply than this: “When I shall see that those

affez notable, Dieu voulut qu'elle remit le [133] voyage de Mont-Royal; s'y étant renduë, elle fit instance auprès de son mari, pour descendre iufqu'à Quebec: Elle y fut instruite plus amplement par le Pere qui a foin de cette Eglise Huronne; & fut fi bien difpofée, qu'elle fe trouva en estat de recevoir en mefme temps, de la propre main de Monfeigneur l'Evefque, trois Sacremens; fçavoir, du Baptefme, du Mariage & de la Confirmation.

La joye qu'elle reffentit dans fon cœur de ces heureufes rencontres, fut grande; mais non achevée: Elle fouhaittoit le mefme bon-heur à fes parens; entre-autres à fa tante & à toute fa famille.

Elle preffe donc fon mary de retourner au pluftoft au païs, afin [134] de les avertir qu'ils fifsent le mefme voyage, pour recevoir la mefme faveur. C'estoit plus de cent lieuës que la charité leur faisoit faire, mais Dieu les foulagea par un coup de Providence. Leur chemin estoit de retourner par Montreal, & ils y arriverent; & par une rencontre admirable, ils y trouverent ceux qu'ils alloient chercher bien loing. La joye fut égale des uns & des autres: mais parce que ces nouveaux venus n'auoient aucune connoiffance à Quebec; ils avoient peine à fe refoudre d'y aller. Venez avec moy, leur dit nôtre bonne Iroquoife; ie vous veux faire le plaisir tout entier, ie vous tiendray bonne compagnie; & retournant ainfi fur mes pas, ie ne les croy point perdus, eftans employez [135] pour un fi bon fujet. Ils vont donc tous enfemble; & Dieu donna tant de benediction au zele de cette fervente Iroquoife, qu'en peu de temps ils furent parfaitement instruits par le Pere, & trouvez dignes du faint Baptême. Ils le receurent des

who do not believe do not die, I will listen to your remonstrances; until then you will not change my mind in the least." When, accordingly, she had received instruction for a considerable time, it was God's will that she should go down [133] to Mont-Royal. After she had arrived there, she urged upon her husband that they should go down as far as Quebec; and there she was more fully instructed by the Father in charge of that Huron Church. She was so well prepared that she was fitted to receive, from Monseigneur the Bishop's own hand, three Sacraments at the same time,—namely, those of Baptism, Marriage, and Confirmation.

The joy she felt in her heart at these happy events was great, but not complete. She desired the same blessing for her relatives,—for her aunt, among others,—and for all her family.

Accordingly, she urged her husband that they should return to their own country as soon as possible, that they might [134] admonish their friends to make the same journey, for the purpose of receiving the same favor. It was more than a hundred leagues that charity made them undertake; but God came to their relief, by a stroke of Providence. Their return journey lay by the way of Montreal; and, when they arrived there, they found, by a remarkable accident, those in quest of whom they were going a long distance. The joy on both sides was alike; but, because these new-comers were utterly unacquainted in Quebec, they with difficulty made up their minds to proceed thither. "Come with me," our good Iroquois woman said to them; "I wish to render this favor to you complete. I will gladly bear you company; and, returning thus on my steps, I do not

main de Monfeigneur l'Eveſque, avec une joye toute extraordinaire de ces bons Neophytes, qui ſe reſolurent de quitter leur païs, où ils eſtoient dans l'abondance, & ſ'arreſter à Quebec, où ils ne pouvoient vivre que par aumône, pour mettre leur Foy en plus grande fûreté, la preferant à toutes les commoditez & les douceurs de leur patrie.

[136] ARTICLE II. MORT PRECIEUSE & ADMIRABLE
D'UNE FILLE SAUVAGE, ÂGÉE DE 14. ANS.

Nous allons voir une mort bien aimable & precieufe, auſſi fut-elle la recompenſe d'une vie auſſi illuſtre en vertu qu'il ſ'en puiſſe retrouver dans le plus ſaint Chriſtianiſme

C'eſt une fille qui a l'âge de quatorze ans, avoit la perfection des Ames conſommées. Peut-eſtre auron-peine à croire que des Sauvages puiſſent arriver en ſi peu de temps à un ſi haut degré de perfection. Voicy neantmoins ce que la grace a operé en ce cœur innocent.

Elle eut dès ſon enfance une rare tendreſſe pour la pureté, & [137] elle ne ſçavoit ce que c'eſtoit que des divertiffemens ordinaires aux enfans de ſon âge, tant elle apprehendoit d'y contracter quelque ſouillure; & l'on voyoit ſouvent cét enfant fortir de ſa Cabanne, lors qu'on y entamoit quelque diſcours tât ſoit peu méſeant; ou bien jetter des œillades ſeveres, ſur ceux meſmes à qui la nature l'obligeoit de porter du reſpect, & elle leur impoſoit ſilence par un ſeul de ſes regards.

L'amour de cette vertu alloit touſjours croiſſant avec l'âge, & à quatorze ans, le iour meſme qu'elle mourut, une perſonne qui n'eſtoit pas en aſſez bonne

believe them lost, since they are employed [135] for so good an end." Accordingly, they all went together; and God conferred so abundant a blessing upon the zeal of this fervent Iroquois woman that, in a short time, they were thoroughly instructed by the Father, and found worthy of holy Baptism. They received it from the hands of Monseigneur the Bishop, with a joy altogether extraordinary on the part of these good Neophytes, who resolved to leave their own country, where they lived in abundance; and to remain at Quebec, where they could live only on alms, that they might the better secure their Faith,—preferring it to all the conveniences and comforts of their native country.

[136] ARTICLE II. PRECIOUS AND ADMIRABLE DEATH
OF A SAVAGE GIRL 14 YEARS OLD.

WE are going to witness a death, lovely and precious indeed,—and, at the same time, the reward of a life as illustrious in virtue as can be found in the most holy state of Christianity.

It is the death of a girl who, at the age of fourteen years, had the perfection of Souls consummate in sanctity. Perhaps there will be difficulty in believing that Savages can, in so short a time, reach so high a degree of perfection. Yet this is what grace wrought in that innocent heart.

She had from her infancy a rare sensitiveness for purity; and [137] she knew nothing of the amusements customary with children of her age, so greatly did she fear that she might contract some taint therein. People often saw that child go out of her Cabin, when any one began to use language that was in the slightest degree improper; or else cast severe

reputation, s'estant approchée de son lit, elle en eut tant de peine, que toute moribonde qu'elle étoit, elle obtint de sa mere, qu'elle [138] la retournast de l'autre costé, pour n'avoir pas devant les yeux un objet si defagreable. S'estant fait mettre à l'escart, pour pouvoir passer les derniers momens de sa vie hors du bruit, à s'entretenir avec Dieu, elle ne cessoit point de remercier Dieu, de ce qu'il la faisoit mourir Vierge, & rendoit mille actions de graces à son Pere, de ce qu'il ne luy avoit iamais parlé de mariage: une seule chose luy tenoit au cœur, de n'avoir peu acôplir avec une sienne cōpagne de mesme âge, le dessein qu'elles avoient formé ensemble de consacrer leur Virginité à Nostre Seigneur, dans le Monastere des Meres Vrfulines, où elle aspiroit de toute l'estenduë de ses desirs; à ce defaut, se voyant en danger de mort, elle obtint de son [139] Pere Spirituel de faire vœu de chasteté perpetuelle, ce qu'elle fit avec une consolation bien grande de ses parens, qui n'avoient iamais rien veu de semblable dans aucun Sauvage.

La patience qu'elle fit paroistre pendant sa derniere maladie, ne fut pas moins admirable. Elle avoit trainé plus d'un an dans une langueur continuelle, & se trouvoit si décharnée, que les os lui perçans la peau, il ne se pouvoit faire qu'elle n'eust beaucoup à souffrir, étant gifante sur une écorce d'arbre; elle gardoit cependant une telle égalité d'esprit, & une si grande ferenité de visage parmy ses douleurs, qu'on iugeoit insupportables, qu'elle donnoit de l'admiration à ceux qui la voyoient si paisible, dans un estat si pitoyable.

[104 i.e., 140] L'unique peine qu'elle ressentoit,

looks even upon those to whom nature obliged her to pay respect; and she imposed silence upon them by even one of her glances.

The love for this virtue constantly increased with age; and at fourteen years, on the very day when she died, a person who was not in very good repute having approached her bed, she was so distressed thereby that, dying though she was, she made her mother [138] turn her over toward the other side, so that she might not have before her eyes so disagreeable an object. Causing herself to be placed apart from the rest, that she might spend the last moments of her life outside the noise, in converse with God, she ceased not to thank God for making her die a Virgin, and gave her Father a thousand thanks for never having spoken to her of marriage. A single thing weighed on her mind—that she had been unable to carry out, with a companion of hers of the same age, the plan they had formed together of consecrating their Virginity to Our Lord in the Monastery of the Ursuline Mothers, a grace to which she aspired, to the full extent of her desires. In default of this, seeing herself in danger of dying, she obtained her [139] Spiritual Father's permission to take the vow of perpetual chastity,—which she did, to the very great comfort of her parents, who had never seen anything similar in any Savage.

The patience which she showed during her last illness was not less admirable. She had lingered, during more than a year, in a state of continual weakness; and was so wasted away that, as her bones pierced through her flesh, she had, of course, to suffer greatly,—lying, as she did, on the bark of a tree. Yet she maintained such equanimity and so great

c'estoit d'en donner à sa mere, laquelle luy ayant promis de retenir ses larmes; ce n'est pas encore assez, ma bonne mere, luy dît-elle, les soins que vous prenez de moy sont trop grands, & la douleur que vous recevez de mon mal est excessive, puisqu'elle vous empesche de prendre vostre réfection: Vivez, ma chere mere, & laissez moy mourir paisiblement, & si vous avez tant de bonté pour moy, que de me rendre service iusques à la fin de ma vie; celui que ie vous demande avec plus d'instance, est de suppléer à ma foiblesse, qui m'empesche de pouvoir reciter continuellement mon Chapelet. Dites-le en ma place; & pendant que vous ferez cette priere de bouche, mon cœur ne [141] fera pas oysif: Elle disoit bien vray; car elle s'occupa en de saintes & de ferventes aspirations iusques au dernier soupir, sans que les convulsions de la mort prochaine l'ayent pû empescher d'avoir son cœur collé à Dieu; ce qu'elle fit bien paroistre apres un de ces Symptomes, pendant lequel ses pauvres parens luy suggerans incessamment des prieres, avec lesquelles ils desiroient qu'elle expirast, elle leur faisoit signe de la main pour les en empescher; & la parole luy estant revenue, elle leur dît que ces bruits extérieurs interrompoient les entretiens de son cœur, qu'elle esperoit bien continuër iusqu'à ce qu'elle expirast.

Il y a long temps que Dieu la dispoisoit à une si belle mort, par [142] des graces tout extraordinaires; elle en découvrit quelques-unes l'hyver dernier à sa mere; luy disant, que souvent la nuit on luy faisoit sentir des odeurs du Paradis, si ravissantes, & qu'on luy remplissoit la bouche de ie ne sçay quoy si délicieux, qu'elle en ressentoit la douceur, & en goûtoit

serenity of countenance amid her sufferings, which were regarded as unbearable, that she excited the admiration of those who saw her so peaceful, in a condition so miserable.

[104 i.e., 140] The only pain she felt was that of giving pain to her mother. When the latter had promised to restrain her tears, "That is not enough, my good mother," said the daughter; "the care you are taking of me is too great, and the sorrow you receive from my illness is excessive, since it prevents you from taking your food. Live, my dear mother, and let me die in peace; and, if you have kindness enough for me to assist me until the end of my life, what I ask of you with most urgency is, to come to the aid of my weakness, which prevents me from constantly reciting my Rosary. Do it in my place; and, while you pray thus with your lips, my heart [141] will not be idle." Indeed, she spoke truly, for she occupied herself in holy and fervent aspirations until her last sigh, so that the convulsions of approaching death could not prevent her from keeping her heart fixed on God. This she made very evident after one of those Symptoms, during which her poor parents constantly prompted to her prayers, wishing her to die with these upon her lips. She made them a sign with her hand to stop this; and, recovering the use of her voice, she told them that these external noises interrupted the communings of her heart, which she earnestly hoped to continue until she should expire.

For a long time, God had been preparing her, for so glorious a death, by [142] marks of grace which were quite extraordinary. Some of these she disclosed last winter to her mother, telling her that often in the night she was made to smell such ravish-

le plaisir pendant toute la journée suivante; mais ces faveurs n'estoient pas stériles & sans fruit, parce qu'elle entendoit à même temps une voix, qui luy parloit au cœur, de ne perdre pas une seule de ses actions, sans en faire un Sacrifice à Dieu.

Ce qui fut plus remarquable en ce genre de grace, fut la visite dont la Sainte Vierge l'honnora trois iours avant sa mort: voicy comme elle en fit le récit à son pere & à sa mere, en presence de [143] son Directeur. Je ne dormois pas, dit-elle, cette nuit, lors que tout d'un coup j'ay veu entrer dans notre Cabanne une Dame Majestueuse, qui portoit un Enfant entre ses bras; Elle estoit accompagnée d'une autre Dame, qui me tira de l'ignorance où j'estois, qui estoit cette Dame; car elle me dit ces propres paroles. C'est Marie que tu vois-là; ce n'est que pour te visiter qu'elle est venue à toy, non pas pour t'instruire; tu as les Peres, écoute-les; & après ces mots, tout disparut, laissant mon esprit & mon cœur nager dans des douceurs inimaginables. Sa mere luy demanda comment estoit habillée la Sainte Vierge? Je ne sçay, dit-elle, quel nom donner à l'estoffe, dont elle estoit couverte; ce que ie sçay, [144] est qu'il en sortoit de toutes parts des brillans semb[1]ables à ceux de ces Diamans qui se trouvent au tour de Quebec, lors qu'ils sont frappez des rayons du Soleil.

Mais voicy encore quelque chose de bien merveilleux. Le soir qu'elle mourut, elle avertit que son ame commençoit à se détacher de son corps, & qu'elle s'en alloit bien-tôt mourir. A cette nouvelle, on va en haste appeller son Confesseur, auquel d'abord qu'il fût entré, elle fit signe qu'elle avoit quelque chose à luy communiquer. Il s'approche le plus près

ing odors of Paradise, and her mouth was filled with some unknown substance, so delicious, that she would experience that sweetness and pleasure during all the following day. But these favors were not sterile and without fruit, because she was wont to hear, at the same time, a voice speaking to her heart, which told her not to waste even one of her actions, but to make an Offering of it to God.

What was most remarkable in this kind of grace was the visit with which the Blessed Virgin honored her, three days before her death. This is the account she gave of it to her father and mother, in the presence of [143] her Director: "I was not asleep," said she, "last night, when suddenly I saw enter our Cabin a Majestic Lady, who bore in her arms a Child. She was accompanied by another Lady who enlightened my ignorance as to who her Companion was, and these were her very words: 'It is Mary whom thou seest here; it is only to visit, not to teach thee, that she has come to thee; thou hast the Fathers, listen to them.' Then, after these words, everything disappeared, leaving my spirit and my heart bathed in inconceivable delights." Her mother asked her how the Blessed Virgin was attired. "I do not know," she replied, "what name to give to the stuff with which she was clothed. What I do know [144] is, that there issued from every part of it bright rays, like those of the Diamonds that are found around Quebec, when they are struck by the rays of the Sun." ¹

But here is something else very wonderful. On the evening of her death she announced that her soul was beginning to detach itself from her body, and that she was soon going to die. At this news, some

qu'il pût, pour recevoir ces dernières paroles, qu'elle prononça d'une voix mourante. Mon Pere, dit-elle, voila les Habitans [du] Ciel, qui [145] viennent prendre mon Ame, qui se detâche peu à peu de mon corps; elle n'en pût pas dire davantage.

Deux heures apres, trois de nos Peres s'estants rencontrés à mesme temps dans sa Cabanne, iugerent qu'elle passeroit encor la nuit, tant ils la voyoient vigoureuse: c'est pourquoy l'un des trois luy dît: Ma Fille ie m'en vay, i'espere vous retrouver demain en vie. Ces paroles si assurées, & ce qui se passa en fuite, nous fait croire qu'elle avoit eu revelation de sa mort; car le Pere, qui estoit resté pour la veiller, apres luy avoir suggéré plusieurs actes propres à son estat, qu'elle disoit avec grande application, la vouloit laisser un peu en repos, & en prendre aussi, s'estant mis à [146] sommeiller; à quelque temps de l'à le pere de la malade la voyant baïsser notablement, dit qu'il falloit eveiller le Confesseur; attendez, dit la Moribonde, ie vous diray quand il fera temps; elle laisse encor passer environ une heure, après laquelle elle fit signe qu'on éveillast le Pere, lequel la trouva pleine de iugement, & dans une disposition de cœur tout à fait ravissante: elle repetoit avec une ferveur admirable, quoy que d'une voix à demy articulée, les actes qu'il luy faisoit faire, iusqu'à ce que la parole luy ayant manqué avec les forces, elle fit un effort pour porter le Crucifix à sa bouche, afin de le baïser en expirant: mais n'ayant pas assez de force pour cela, elle mourut en cet effort, [147] après avoir prononcé ces deux mots IESVS ESKITENR, IESVS vous aurez pitié de moy. Elle expira si

one went in haste to call her Confessor,—to whom, as soon as he had entered, she made a sign that she had something to communicate to him. He came as near to her as he could, in order to receive these last words, which she uttered in a dying voice: “My Father,” said she, “behold the Inhabitants of Heaven, [145] coming to take my Soul, which is gradually separating from my body.” She could say no more.

Two hours later, three of our Fathers, who had met at the same time in her Cabin, were of opinion that she would live through the night, as they saw her so full of strength. Therefore, one of the three said to her: “My Daughter, I am going away; and I hope to find you again to-morrow still alive.” These words of confidence, and what happened afterward, make us believe that she had had a revelation of her death; for the Father who had remained to watch her—after prompting to her some prayers suitable to her condition, which she repeated with great earnestness—wished to leave her a little while at rest, and himself to take some also, lying down to [146] sleep. Some time after that, the father of the patient, seeing that she was fast sinking, said that the Confessor should be awakened. “Wait,” said the Dying girl; “I will tell you when it is time.” She let about an hour more pass, after which she made a sign to awaken the Father, who found her in full possession of her faculties, and in a state of heart altogether delightful. She repeated with admirable fervor, although in a half-articulate voice, the prayers which he had her say, until, her voice failing her with her strength, she made an effort to carry the Crucifix to her lips, in order to kiss it while dying. But, not having strength enough for that,

doucement, qu'on eust iugé à la voir, qu'elle eust esté pluſtoſt ſurprife d'un paſſible ſomeil, qu'enlevée de la mort.

Ses parès n'ont pas peu contribué à luy procurer un ſi heureux trefpas. Pédant les 15. derniers iours de ſa maladie, ils cōmunierent deux fois, non pas pour impetrir de Dieu la ſanté de leur chere fille, mais pour luy obtenir la patience dans ſon mal; & la vigueur d'un eſprit Chreſtien contre les frayeurs de la mort, & contre les tentations du demon: Apres quoy ils demeurerent ſi reſignez à la volonté de Dieu, en la perte qu'ils alloient faire de tout ce qu'ils avoient de plus cher & de [148] plus pretieux au monde, & ſe ſentirent remplis d'un zele ſi paſſioné pour l'aider à bien mourir, que c'eſtoit choſe eſtonnante, de les voir & les entendre parler à leur fille, toûchant le bonheur qu'elle avoit de quitter le monde, avant que d'en connoiſtre les corruptions.

Quelques iours devant ſa mort, une perſonne ſe preſenta à elle en ſonge; qui luy dît qu'elle n'en mourroit pas, & qu'elle habiteroit encore le nouveau Village qu'on leur preparoit ſur les terres de Sillery, & qu'elle verroit la belle recolte qu'on feroit dans les Champs qu'on y alloit cultiver. Elle raconta tout à ſa Mere, de qui elle eut cette reſponce: Ma fille c'eſt une illuſion du demon, qui ſous eſperance de ſanté, [149] te veut empeſcher de te preparer à la mort; Non non, ma fille, n'eſcoute point ce menteur! ah mille fois heureuſe, ouy tu és mille fois plus heureuſe que ie n'eſpere d'eſtre, de mourir ſans eſtre ſouillée des corruptions du ſiecle; qui ſçait, ſi tu vivois plus long temps, ſi tu n'en ferois pas ateinte!

she died while making the attempt, [147] after pronouncing these two words: *JESUS ESKITENR*, "JESUS, you will have pity on me." She died so calmly that one would have thought, at seeing her, that she had been overtaken by a peaceful sleep, rather than removed by death.

Her parents contributed not a little toward procuring for her so happy a death. During the last two weeks of her illness, they received communion twice,—not to obtain from God by their entreaties the health of their dear daughter, but to gain for her patience in her illness, and the vigor of a Christian spirit against the terrors of death, and against the temptations of the evil one. After this, they remained so resigned to the will of God, in the loss they were about to suffer, of all that they held dearest and [148] most precious in the world, and felt themselves filled with so ardent a zeal to aid their daughter in dying piously, that it was astonishing to see them, and to hear them speak to her about the happiness that was hers in leaving the world before coming to a knowledge of its corruptions.

Some days before her death, a person appeared to her in a dream, and told her that she was not going to die, and that she would yet live in the new Village that was being prepared for them on the Sillery lands; and that she would see the plenteous harvest that would be gathered in the Fields which were to be cultivated there. She told all this to her Mother, from whom she received this reply: "My daughter, it is an illusion of the demon, who wishes [149] to hinder thee, by the hope of health, from preparing thyself for death. No, no, my daughter, do not listen to that deceiver. Ah! a thousand times happy,—

ah que IESVS & MARIE t'embrasseroient volontiers, quand tu iras à eux avec ton innocence.

Voilà les propres paroles d'une Mere, & d'une Mere Sauvage, à sa fille qu'elle aymoît plus que foy-mesme: Comme elles partoient d'un cœur tout affectueux, elles firent telle impression sur celui de cet enfant, que depuis elle n'avoit point de paroles plus souvent en bouche, que celles-cy; ah qu'il me tarde que ie ne voye IESVS.

[150] Le iour qui preceda sa mort, sa bonne Mere luy faisant amiablement ses plaintes, de ce qu'en la perdant, elle faisoit une perte qui la touchoit bien sensiblement pour toutes choses; mais particulièrement parce qu'elle ne feroit plus les prieres dans la Cabanne les matins & les soirs, comme elle avoit de coutume; Je feray inconsolable, après ta mort, luy dit elle, si tu ne me promets pour adoucir ma douleur, que tu feras dans le Ciel, ces prieres pour moy; elle fut bientôt consolée par l'assurance que luy en donna sa bonne fille.

Le Pere n'avoit pas moins de tendresse, ni moins de pitié que la Mere; quelque temps avant sa mort, pensant qu'elle en estoit bien proche, il la prit dans son [151] sein, afin qu'expirant sur sa poitrine & entre ses bras, il en fît un Sacrifice à Dieu: La fille de son côté se voyant ainsi prestee d'estre sacrifiée sur cet Autel vivant, voulut aussi faire faire un Sacrifice à son Pere, & le pria de luy promettre, que tous les iours de sa vie il reciteroit le Chapelet de la Sainte Vierge, qu'elle avoit toujours tant aimée; & qu'elle s'engageoit aussi de sa part, & luy faisoit promesse de le venir querir à sa mort, s'il pratiquoit constam-

yes, thou art a thousand times happier than I expect to be,—in dying without being tainted by the corruptions of the world. Who knows, if thou shouldst live longer, whether thou wouldst not be attacked by them? Ah, how willingly will JESUS and MARY embrace thee when thou goest to them with thy innocence!"

Those are the very words of a Mother, and of a Savage Mother, to her daughter whom she loved more than herself. As they came from a heart that was all affection, they made such an impression upon that of the child that, from that time, she had no words more often on her lips than these: "Oh, how I long to see JESUS!"

[150] On the day preceding her death, her good Mother uttered gentle complaints to her daughter, that, in losing her, she suffered a loss that affected her very keenly in all respects,—but especially because her child would no longer offer prayers, morning and evening, in the Cabin, as was her custom. "I shall be inconsolable after thy death," she said to her, "unless thou wilt promise me, in order to lessen my grief, that thou wilt offer those prayers in Heaven for me." She was soon comforted, when her good daughter assured her that she would do so.

The Father had no less tenderness and piety than the Mother. Some time before his daughter's death, thinking she was very near it, he took her in his [151] arms, in order that, dying upon his bosom and in his embrace, she might be offered by him as a Sacrifice to God. The daughter on her part, seeing herself thus about to be offered on this living Altar, wished also to have her Father become a Sacrifice; and begged him to promise her that he would, every

ment cette devotion; c'est à quoy il s'accorda bien volontiers. Tout cela ressent-il le Sauvage?

Nous conclurons le recit de cette pretieuse mort, par un acte de generosité, que firent paroître les parens, qui non seulement ne [152] verferent pas une larme, ni avant ni après la mort d'une si chere & si aimable fille; mais encor ayant convoqué tous leurs compatriotes à un festin qu'ils leur firent: Vous sçavez, mes freres, dît le pere de la defunte, quels sont les regrets que de tout temps nostre Nation temoigne sur la perte de nos prôches, quand la mort nous les ravit: vous sçavez que pendant plusieurs années le cœur & l'esprit des vivans demeurent comme ensevelis dans le tombeau de leurs morts; mais ie vous prie de croire que cette coûtume n'a pas eu d'effet sur mon esprit à l'égard de la fille que Dieu a retirée à foy: mon Ame ne l'a pas suivie dans la fosse; mais bien dans le Ciel; car une si sainte mort ne me permet pas de douter qu'elle [153] n'y soit; c'est à nous à nous en procurer une semblable, & c'est le bonheur que ie vous souhaitte, & que nous devons demander à Dieu tous les iours de nostre vie.

Le tout se termina par une priere publique que tous ces bons Chrestiens adresserent à Dieu, pour obtenir cette faveur: & il y a bien de quoy le remercier de ce qu'il donne de si bons sentimens à ces pauvres Barbares; & admirer sur tout dans ce narré qui est tres fidele, & auquel on a obmis quâtité de choses tres remarquables, que c'estoit une fille de quatorze ans, c'estoit une fille Sauvage, de parens Sauvages, & eleuée parmy les Sauvages: mais Dieu n'a point d'egard ny au Grec, ny au Barbare, lors qu'il se veut communiquer à une Ame: Tout age,

day of his life, recite the Rosary of the Blessed Virgin, whom she had always loved so much. She in her turn bound herself and promised him, that she would come for him at his death, if he practiced this devotion constantly; to which he acceded very willingly. Does all that indicate the Savage?

We will conclude the account of this precious death by narrating a noble deed performed by the parents. Not only did they not [152] shed a tear, either before or after the death of so dear and lovely a daughter; but they even called together all their compatriots to a feast which they offered them, at which the father of the deceased thus addressed them: "You know, my brothers, the regrets that our Nation has always been accustomed to show at the loss of our relatives, when death snatches them from us. You know that, for several years afterward, the hearts and souls of the survivors dwell buried, as it were, in the tomb of their dead ones. But I beg you to believe that this custom has had no effect on my mind, in regard to the daughter whom God has taken back to himself: my Soul has not followed her into the grave, but rather to Heaven; for such a holy death does not permit me to doubt that she [153] is there. It is for us to secure for ourselves a like death; and that is the happiness that I wish you, and that we ought to ask from God every day of our lives."

The whole was concluded by a public prayer, which all those good Christians addressed to God, in order to obtain this favor. There is much reason to thank him for having given those poor Barbarians such pious sentiments; and to be filled with wonder, above all, that the subject of this narrative—which is very faithful, and from which a great many remarkable

toute [154] Nation y est propre, quand on se soumet à ses desseins & quand on correspond fidèlement à ses graces.

LETTRE DE MONSIEUR L'EVESQUE DE PETRÉE À MONSIEUR POITEVIN CURÉ DE S. IOSSE À PARIS.

MONSIEUR,
Le zele que Nostre Seigneur vous a donné pour cette Eglise Naissante, qu'il luy a pleu confier à nostre conduite, & les soins que vous continuez de prendre avec tant de charité pour tout ce qui peut contribuer à son accroissement, m'obligent à vous faire part, à mon ordinaire, de l'estat, auquel elle se trouve presentement; le secours des Ecclesiastiques que vous nous avez envoyé [155] par les premiers Vaisseaux; nous est venu fort à propos pour nous donner le moyen d'affister divers lieux de cette Colonie, qui en ont un notable besoin, & sans lesquels ils auroient esté destitués de tout secours.

La venuë de Monsieur l'Abbé de Queylus avec plusieurs bons ouriers tirés du Seminaire de S. Sulpice, ne nous a pas moins apporté de consolation: nous les avons tous embrassés, *in visceribus Christi*; ce qui nous donne une ioye plus sensible, est la benediction de voir nostre Clergé, dans une Sainte disposition de travailler tous d'un cœur & d'un mesme esprit à procurer la gloire de Dieu & le salut des Ames, tant des François que des Sauvages.

Les tendresses de pere que le Roy [156] fait paroistre pour sa Nouvelle France, & les despenfes notables qu'il fait pour la rendre nombreuse &

details have been omitted—was a girl of fourteen years, a Savage girl, of Savage parents, and brought up among Savages. But God has regard neither for Greek nor for Barbarian, when it is his will to communicate himself to a human Soul; any age, any [154] Nation is qualified for that favor when there is submission to his purposes and faithful responsiveness to his grace.

LETTER FROM MONSIEUR THE BISHOP OF PETRÆA TO
MONSIEUR POITEVIN, CURÉ OF ST.
JOSSE, AT PARIS.

MONSIEUR:

The zeal that Our Lord has given you for this Infant Church, which it has pleased him to entrust to our guidance, and the care which you continue to take with so great love for all that can contribute to its increase, constrain me to send you word, according to my custom, of the condition in which it is at present. The aid of the Ecclesiastics whom you sent us, [155] by the first Vessels, came to us very seasonably for enabling us to assist various places in this Colony that especially needed it, and that otherwise would have been destitute of all assistance.

The coming of Monsieur the Abbé de Queylus, with several good workers taken from the Seminary of St. Sulpice, brought us no less consolation.² We embraced them all, *in visceribus Christi*. That which gives us a deeper joy is the blessing of seeing our Clergy in a Holy disposition to work, all with one heart and one mind, to procure the glory of God and the salvation of the Souls of both the French and the Savages.

florissante, fournit à tous une fort ample moisson, pour employer dignement leur zele & consumer leur vie pour l'amour de nostre Seigneur IESVS-CHRIST, qui leur a par sa bonté infinie, donné les premieres inspirations de la luy venir consacrer, dans une Eglise, sur laquelle il a dès son berceau versé ses plus tendres benedictions; & dont il continuë de la combler incesamment.

L'humiliation dans laquelle sont presentement nos ennemis, ne nous a pas seulement ouvert la porte à la conversion des Infideles, dans les Nations les plus éloignées; mais encor les a rendus eux mesmes capables de prendre [157] part à ce bonheur. Les Peres Iesuites s'y employent toûjours, avec le mesme zele qu'ils y ont travaillés depuis 40. ans: l'en ay receu des temoignages sensibles, apres le retour de nos visites, dans celle que nous avons fait ce Printemps à Tadoussac, 30. lieües au deffous de Quebec; ayant trouvé les Sauvages de cette Mission, dans des dispositions telles, que depuis qu'il a pleu à nostre Seigneur de nous donner la conduite de ce Christifianisme, ie ne sçache rien qui m'ait donné plus de consolation. Nous y avons reconnu quelle benediction se peut estre à ces nouveaux Chrestiens de se trouver hors des occasions des boiffons enyvranes, lesquelles à raison de la foiblesse qu'ils y ont, causent des excès de defordres [158] parmy eux, qui nous font souvent gémir devant Dieu, & deplorer le malheur de ceux qui en font la cause; Cette Eglise de Tadoussac exempte de ce mal, est dans une pieté vraiment solide & Chrestienne; nous y avons donné la Confirmation à cent quarante-neuf tres-bien disposez à recevoir les effets de ce Sacrement.

The tokens of fatherly tenderness that the King [156] shows for his New France, and the considerable expenses that he incurs to render it populous and flourishing, afford all an ample harvest for the worthy employment of their zeal and the sacrifice of their lives for the love of our Lord JESUS CHRIST,—who in his infinite goodness gave them the first inspiration to come and consecrate their lives to him in a Church upon which he has, ever since its infancy, poured out his tenderest benedictions, and which he continues, without ceasing, to load therewith.

The humiliated condition in which our enemies are at present has not only opened the door to the conversion of the Infidels in the most distant Nations, but has also rendered these very enemies fit to share [157] this blessing. The Jesuit Fathers are constantly occupied with their conversion, with the same zeal with which they have labored during the last 40 years. I received striking proofs of it, after the return from our visits, in that which we made this Spring at Tadoussac, 30 leagues below Quebec. The Savages of that Mission were found in so excellent spiritual condition that I know of nothing which has given me more consolation since it has pleased our Lord to give us the guidance of this Christian church. We recognized there what a blessing is possible for these new Christians when they are removed from all opportunities to get intoxicating liquor,—which, by reason of the weakness they have for it, causes excesses of lawlessness [158] among them that often make us groan before God, and deplore the misfortune of those who are their cause. That Church of Tadoussac, exempt from this evil, is in a state of piety truly substantial and Christian. We gave

Si Nostre-Seigneur me donne autant de fanté l'an prochain, que j'en ay eu ce Prin-temps, j'espere encore y retourner; car je vous avouë que s'ils ont temoigné de la joye de nous y voir, nous n'en avons pas moins reffenti de nostre costé en cette visite.

I'ay donné Mission depuis un mois, à deux tres-vertueux & bons Ouvriers, pour aller dans [159] une Nation Iroquoise, qui s'est établie depuis quelques années assez proche de nous, du costé du Nord du grand Lac, nommé Ontario, dont la communication ne nous est pas difficile; L'un est Monsieur de Fennelon, duquel le nom est assez connu dans Paris; & l'autre Monsieur Trouvé. Nous n'avons peu encore sçavoir le succez de leur employ; mais nous avons tout fujet d'en esperer un tres grand fruit.

Comme le Roy m'a témoigné qu'il fouhaittoit que l'on tâchast d'élever à la maniere de vie des François, les petits enfans Sauvages, pour les policer peu à peu; j'ay formé expres un Seminaire, où j'en ay pris un nombre à ce dessein; & pour y mieux réussir, j'ay esté obligé d'y joindre [160] des petits François, desquels les Sauvages apprendront plus aisément, & les mœurs & la langue, en vivant avec eux. Cette entreprise n'est pas sans difficulté, tant du costé des enfans, que de celuy des peres & des meres, lesquels ont un amour extraordinaire pour leurs enfans, à la separation desquels ils ne peuvent presque se refoudre; ou s'ils la souffrent, il y aura une peine tout à fait grande, qu'elle soit pour beaucoup de temps; à raison que pour l'ordinaire les familles des Sauvages ne font pas peuplées de beaucoup d'enfans, comme celles de nos François, où dans la plupart, en ce Païs, ils se trouvent 8. 10. 12. & quelquefois

Confirmation there to a hundred and forty-nine, who were very well prepared to receive the effects of this Sacrament.

If Our Lord give me as good health next year as I had this Spring, I hope to return thither; for I confess to you that, if they showed joy at seeing us there, we felt no less on our side, during that visit.

A month ago I Commissioned two very virtuous and good Workers to go to [159] an Iroquois Nation that has been settled for several years quite near us, on the North side of the great Lake called Ontario,—a Nation with whom communication is not very difficult for us. One of the men is Monsieur de Fennelon, whose name is very well known in Paris, and the other Monsieur Trouvé. We have not yet been able to learn the success of their undertaking, but we have every reason to hope for great results from it.

As the King has notified me that he desired us to attempt to bring up the little Savage children after the French manner of life, in order to civilize them, little by little, I have formed a Seminary, into which I have taken a number of children for this express purpose.³ In order to succeed the better, I have been obliged to join with them [160] some little French children, from whom, by living with them, the Savages will learn more easily the customs and the language. This enterprise is not without difficulty, on the part of both the children and the parents; the latter have an extraordinary love for their children, and can scarcely make up their minds to be separated from them. Or, if they do permit this, it is very difficult to effect a separation for any length of time, for the reason that ordinarily the

jufques à 15. & 16. enfans: Les Sauvages au contraire, n'en ont pour la plupart que [161] deux ou trois, & rarement ils paffent le nombre de quatre: ce qui fait qu'ils fe reposent fur leurs enfans, lors qu'ils font un peu avancez en âge, pour l'entretien de leur famille, qu'ils ne peuvent avoir que par la Chaffe & d'autres travaux, dont les peres & les meres ne font plus capables, lors que leurs enfans font en âge, & en pouvoir de les fecourir; à quoy pour lors il femble que la Loy naturelle oblige indifpenfablement les enfans. Cependant nous n'épargnerons rien de ce qui fera de nos foins, pour faire réüffir cette heureufe entreprife, quoy que le fuccez nous en paroiffe fort douteux.

[162] Les Prestres de nostre Seminaire des Miffions Eft rangeres, ne nous ayans pas moins fait paroître de foin & de vigilance dans l'éducation des enfans de ce Païs, que nous leurs avons donnez à former à l'estat Ecclesiastique, qu'ils nous ont donné des marques de leur zeile dans les travaux qu'il y a à fouffrir dans tous les lieux des habitations de ce Païs, où nous les employons; Nous avons estimé ne pouvoir rien faire qui foit plus à la gloire de Dieu, & pour le bien de nostre Eglise, que de leur confier de nouveau la direction de ce fecond Seminaire: d'autant plus que nous avons jugé à propos de le renfermer dans l'enceinte de [163] nostre Seminaire, dans laquelle nous avons fait accomoder un logement propre à ce deffein. Il a déjà, graces à Dieu, pris fes premiers commencemens depuis un mois.

Je fupplie Nostre-Seigneur, au nom de la Tres-Sainte Famille, en l'honneur & fous la protection de laquelle nostre Seminaire eft étably, d'y vouloir

families of the Savages do not have many children, as do those of our French people—in which there are generally, in this Country, 8, 10, 12, and sometimes as many as 15 and 16 children. The Savages, on the contrary, have usually only [161] two or three; and rarely do they exceed the number of four. As a result, they depend on their children, when they are somewhat advanced in years, for the support of their family. This can only be gained by the Chase, and by other labors for which the parents are no longer fit when their children have the years and ability to help them; to do so at that time, the Law of nature seems to constrain the children by necessity. Nevertheless, we shall spare no pains, on our part, to make this blessed undertaking succeed, although its success seems to us very doubtful.

[162] The Priests of our Seminary of Foreign Missions⁴ have manifested to us care and vigilance in the education of the children of this Country, whom we gave over to them to fit for the Ecclesiastical life. Like tokens of their zeal they have displayed to us in the labors which are to be undergone in all places where we employ them, throughout the settlements of this Country. We have therefore considered that we could not do anything that would be more for the glory of God and the good of our Church than to entrust to them, besides, the direction of this second Seminary,—and all the more, since we have thought it proper to include it within the enclosure of [163] our own Seminary, in which we have caused to be provided quarters suitable for this purpose. It made its beginning, thanks to God, a month ago.

I implore Our Lord, in the name of the Most Holy Family, in whose honor and under whose protection

donner le fuccez & la benediction que nous nous en promettons.

Voila fuccintement ce que je puis avoir pour le present à vous dire de ce qui regarde nostre Spirituel. Souvenez-vous, je vous conjure, de recommander à Nostre-Seigneur, au saint Autel, les besoins de nostre Troupeau, & [164] d'implorer sa Divine Misericorde pour celuy qu'il luy a plû en établir le Pasteur; & me croyez avec verité,

Monfieur,

Vostre tres-humble & obeïssant serviteur, FRANÇOIS, Evêque de Petrée, premier Evêque de la Nouvelle-France, nommé par le Roy.

A Quebec ce 8.
Novembre 1668.

our Seminary is founded, to grant it the success and blessing that we promise ourselves will flow from it.

This, in brief, is what I have to tell you, for the present, in regard to our Spiritual concerns. Remember, I conjure you, to recommend to Our Lord, at the sacred Altar, the needs of our Flock, and [164] to implore his Divine Mercy for him whom he has been pleased to appoint as its Pastor; and believe me, with sincerity,

Monsieur,

*Your very humble and obedient servant, FRANÇOIS,
Bishop of Petræa, first
Bishop of New France,
designated by the King.*

At Quebec, this 8th
of November, 1668.

[165] CHAPITRE DERNIER.

DE LA MISSION DE SAINT MICHEL DANS LA CINQUIÈME
NATION DES IROQUOIS À SONNONTOUËN.

DEPUIS que cette Relation a esté achevée, nous recevons icy à Quebec une heureuse nouvelle à la veille du départ du dernier Navire, aujourd'huy 10. Novembre; que des Ambassadeurs de Sonnontoüan, sont arrivez tout fraichement à Montreal, venans demander deux de nos Peres, pour les instruire; & qu'ils ont envoyé à Monsieur nôtre Gouverneur, un beau Collier de Pourceline pour cét effet.

En mesme temps nous apprenons [166] que le Pere Fremin, qui étoit depuis un an dans la Mission d'Annié, ayant esté fortement invité par des deputez de Sonnontoüan, d'aller chez eux pour y commencer la Mission; estoit party d'Annié le 10. d'Octobre, pour se rendre à Sonnontoüan, ayant laissé en sa place le Pere Pierron, tout nouvellement revenu du voyage qu'il avoit fait à Quebec.

Ainsi dans les cinq Nations Iroquoises nous y avons heureusement cinq Missions. Cette derniere de saint Michel, estant elle seule plus peuplée que toutes les autres; c'est un champ qui demande un puissant secours: d'autant plus que l'esperance de la moisson y est tres-grande, tant à [167] cause du naturel plus doux & plus traitable de ceux de cette Nation, qui sont plus Laboureurs & plus Marchands, qu'ils ne sont Guerriers; qu'à cause qu'il y a quantité de Hurons

[165] CHAPTER LAST.

OF THE MISSION OF SAINT MICHEL IN THE FIFTH
NATION OF THE IROQUOIS AT SONNONTOUAN.

SINCE this Relation was finished, we have received here at Quebec an item of good news, on the eve of the departure of the last Ship,—to-day, the 10th of November. It is that Ambassadors from Sonnontouan have quite recently arrived at Montreal, having come to ask for two of our Fathers to instruct them; and that they have, for that purpose, sent to Monsieur our Governor a handsome Porcelain Collar.

At the same time, we learn [166] that Father Fremin, who had been for a year at the Mission of Annié,—having been urgently requested by deputies from Sonnontouan to go among them, and begin the Mission there,—had set out from Annié, on the 10th of October, to go to Sonnontouan,—leaving in his place Father Pierron, who had very recently returned from the journey he had made to Quebec.

Thus in the five Iroquois Nations we have, fortunately, five Missions. This last one—that of saint Michel—being alone more populous than all the others, offers a field calling for vigorous assistance. This is all the more necessary, since the prospect for a harvest is very bright there,—not only because [167] of the gentler and more tractable nature of the people of that Nation, who are more Husbandmen and Traders than Warriors; but because there are a great many Hurons who have taken refuge there, especially

qui s'y font retirez : & principalement une Bourgade toute entiere, où il y avoit quantité de Chrestiens, qui faisoient une Mission considerable, que nous appellions de saint Michel, dans l'ancien País des Hurons, lors que la guerre des Iroquois le defola en l'année 1649.

Quelques personnes de pieté ont déjà commencé la fondation de cette Mission : nous en verrons les fruits, Dieu aidant, l'année prochaine.

an entire Village where there were a goodly number of Christians, constituting a considerable Mission. This Mission, in the old Huron Country, at the time when the Iroquois war laid it waste, in the year 1649, we called saint Michel.

Some persons of piety have already begun the foundation of that Mission; we shall, with God's help, see its fruits next year.

[168] Lettre Circulaire de la mort de la Reverende Mere Catherine de saint Augustin,
Religieuse Hospitaliere de Quebec,
decedée le 8. May 1668.

M^A R^{de} MERE,

La Divine providence me donne une matiere à vous entretenir cette année, sur la plus sensible des Croix que Nostre-Seigneur m'ait fait sentir depuis que ie suis au monde; & sur la perte la plus considerable que peut porter nostre Communauté au regard des Sujets qui la composent. C'est [169] par la mort de nostre tres-aimée Sœur de saint Augustin, qui n'étant qu'à la trente-sixième année de son âge, & la vingtième de sa Profession, a esté trouvée dans le comble de sa perfection, par celuy qui ne met le terme de nos vies, qu'en celuy de sa volonté, & de nostre fidelité à l'aimer. Sa parfaite correspondance à tous les desseins de Dieu sur elle, & la liberté qu'elle avoit donnée dès son plus bas âge à cet esprit adorable, pour se faire luy-mesme le tyran de son amour propre, luy acquirent une grande facilité pour la pratique des plus solides vertus. Aussi auroit-on dit qu'elles avoient pris naissance avec elle, tant la grace & la nature agissoient de concert dans cette [170] chere ame. Je ne vous diray rien presentement du détail de plusieurs graces extraordinaires, dont Nostre-Seigneur l'avoit avantagée. Cela se fera lors que nos Superieurs le jugeront à propos pour la

[168] Circular Letter on the death of the Reverend
Mother Catherine de saint Augustin,
Hospital Mother of Quebec,
deceased May 8, 1668.

MY REVEREND MOTHER:

Divine providence gives me a matter to communicate to you, this year, in regard to the heaviest of the Crosses that Our Lord has placed upon me since my birth, and the most considerable loss that our Community can suffer, so far as the members composing it are concerned. I mean [169] the death of our much loved Sister de saint Augustin,—who, although only in the thirty-sixth year of her age, and the twentieth of her Profession, was found at the height of her perfection by him who puts a term to our lives solely by his will, and according to our fidelity in loving him. Her perfect responsiveness to all of God's designs with regard to her, and the free entrance that she had, from her earliest infancy, given to that adorable spirit, that she might herself become the tyrant over her self-love, gained for her a great facility in the practice of the most substantial virtues. Indeed, one would have said that they had been born with her, so perfectly did grace and nature act in concert in that [170] dear soul. I will tell you nothing, at present, of the details of several extraordinary graces with which Our Lord had endowed her. That will be done when our Superiors shall

gloire de Dieu. Mais seulement, ie vous diray, ma tres-chere Mere, pour nostre commune consolation, les choses que ie ne puis supprimer sans injustice, en ayant eu une parfaite connoissance, avec toute nostre Communauté. Nostre chere defunte avoit receu des preventions de grace fort considerables, dès son enfance-mesme; lesquelles furent cultivées par le grand soin que prit de son education, Mademoiselle sa grande mere, aupres de laquelle elle a esté élevée. Vous [171] sçavez assez, Ma tres-chere Mere, que la maison de cette bonne Damoiselle estoit pour toute sa famille une vraie maison d'oraison, & pour le prochain, la retraite & le refuge des pauvres. C'estoit un lieu où nostre chere Sœur prit les premieres impressions de l'esprit d'hospitalité; & d'un grand degagement des mal-heureuses maximes du monde, dont elle conçeut un admirable dégoust; aussi s'en retira-telle dès sa treizième année, qu'elle entra chez nos Meres de Bayeux, accompagnée de sa sœur aînée, & suivie tost apres de sa bonne grande Mere, qui y a consommé sa vie dans toute la sainteté qui est connue à tout nostre saint Ordre. Monsieur de Lau-ney Iourdan, son ayeul maternel [172] grand homme de bien, homme d'oraison, & grand aumônier, dont la vertu a esté estimée de tout le monde, voyant un jour cette petite innocente, n'étant pour lors âgée que de deux ans; eut un presentiment de sa future sainteté. Voyez, dît-il à ses domestiques, cette petite fille fera un jour Religieuse, une grande servante de Dieu, & une sainte. En effet estant en l'âge de prendre l'habit de Religion, elle le fit avec toute la joye possible, tant de sa part, que de la Communauté de nos Meres de Bayeux, qui dès lors voyoient en

deem it best for the glory of God. But I will merely tell you, my very dear Mother, for our common consolation, the things that I cannot suppress without injustice,—having, with all our Community, a thorough knowledge of them. Our dear departed had received very considerable prepossessions to grace, from her very infancy; and they were cultivated by the great care taken of her education by Mademoiselle her grandmother, at whose side she was brought up. You [171] know well enough, My very dear Mother, that the house of that good Lady was, for all her family, a true house of prayer; and, next, the retreat and refuge of the poor. It was a place where our dear Sister received the first impressions of the spirit of hospitality, and of a great independence of the wretched maxims of the world, for which she conceived an admirable disgust. She therefore withdrew from it in her thirteenth year, when she joined our Mothers of Bayeux. She was accompanied by her elder sister, and followed soon after by her good Grandmother, who there finished her life in all the sanctity well known to all our holy Order. Monsieur de Launey Jourdan, her maternal grandfather,—[172] a most virtuous man, given to prayer and the generous bestowal of alms, and esteemed by every one for his virtue,—seeing one day this little innocent, when she was not more than two years old, had a presentiment of her future sanctity. “See,” said he to his domestics, “that little girl will some day belong to a Religious order, and will be a great servant of God, and a saint.” In fact, when she was old enough to assume the garb of Religion, she did so with all possible joy,—not only her own, but that of the Community of our

elle des dispositions toutes faintes. Son Noviciat se passa avec la ferveur & le zele que l'on eût pû souhaiter dans un âge plus avancé. Les [173] grands desirs qu'elle avoit de souffrir, luy firent prendre la resolution de tout quitter & de tout perdre pour se donner entierement à son Espoux. Nous avions demandé quelques Religieuses de France pour nostre secours; Elle s'y presenta d'un courage invincible, surmontant les oppositions qui se presenterent de tous les costez, avec tant [de] ferveur, qu'il estoit aisé de voir dès lors que la grace pouvoit tout sur elle, & que la nature n'y avoit point de part. Cōme elle avoit receu une grande éducation de Messieurs ses parens, & qu'elle estoit d'un naturel affectueux, & tout de feu, elle avoit pour eux une reconnoissance & des tendresses extremes, & c'estoit s'arracher le cœur à foy-mesme, a [174] t'elle dit quelquefois, que de se separer d'avec eux; & plus encore de la Communauté des Religieuses de Bayeux, où elle estoit aimée de tout le monde, & où elle avoit sa grande Mere & une Sœur, & une Superieure, sa parente, Fondatrice de cette Maison, avec lesquelles elle eût passé fainement & doucement sa vie, estant toutes grandes servantes de Dieu: Mais l'amour de Dieu l'obligea à ne point s'écouter foy-mesme en ce rencontre.

Monsieur son Pere, duquel elle avoit esté toujours fort chérie, s'opposa de toutes ses forces à son dessein; mesme presenta Requête en Justice, pour l'empescher, se rendant inflexible. Mais nôtre genereuse pretendante aux souffrances [175] de Canada, crût que gagnant le Ciel, elle gagneroit sa cause. Elle eut recours à Dieu, faisant vœu de vivre & de mourir en Canada, si Dieu luy en ouvroit la porte; &

Mothers of Bayeux, who even then saw in her signs of a very saintly disposition. Her Novitiate was spent in all the fervor and zeal that one could have desired at a more advanced age. The [173] strong desires that she had for suffering made her form the resolution to leave everything and sacrifice everything, in order to give herself entirely to her Bridegroom. We had asked for some Nuns from France to assist us; she offered herself with an invincible courage, surmounting the opposition that confronted her on all sides,—with so much fervor that it was easy to see then that grace prevailed entirely over her, while the dictates of nature were unheeded. As she had received an excellent education from her relatives, and as she was of an affectionate disposition and very ardent, she felt for them an extreme gratitude and tenderness. It was like tearing out her own heart, [174] she sometimes said, to separate from them; and harder still to leave the Community of Nuns at Bayeux, where she was loved by every one. She had there her Grandmother and a Sister, and a Superior,—her relative, and the Foundress of that house,—all zealous servants of God, with whom she would have passed her life in holiness and peace. But the love of God obliged her not to listen to herself at this juncture.

Her Father, by whom she had always been fondly cherished, opposed her project with all his strength, and even presented a Petition in the Courts to stop her, showing himself inflexible. But our brave candidate for the sufferings [175] of Canada thought that, in winning Heaven, she would win her cause. She had recourse to God, making a vow to live and die in Canada, if God would open its door to her;

meſme elle alloit ſigner de ſon ſang le vœu qu'elle en avoit déjà écrit, ſi la Maïſtreſſe des Novices ne fût ſurvenuë, lors qu'elle ſe picquoit, pour offrir ainſi les premices de ſon ſang à Dieu. Peu apres le cœur de Monſieur de Lompré, ſon pere, ſe trouva heureuſement changé. Noſtre-Seigneur permit que ce bon Gentil-homme, ſe ſentant inquiet & chagrin, demanda à voir une Relation nouvellement venuë de Canada: en la liſant, ſon cœur ſe ſentit tout ému ſur ce genereux Sacrifice, que vouloit [176] faire ſa fille, de ſoy-meſme; & il conceut une ſi vive apprehenſion que Dieu ne luy demandât compte à l'heure de la mort, de l'oppoſition ſi oppiniaſtre qu'il faiſoit à ſes volontez, & aux deſſeins que le Ciel avoit ſur ſa fille; que touché de cette penſée qui le preſſoit fortement, il accorda à Dieu, ce qu'il avoit refusé aux hommes. Toutefois ſa douleur luy en fut ſi ſenſible, qu'il en tomba malade à l'extremité. Les tendreſſes de ſa Mere, pour qui cette chere fille avoit tous les amours poſſibles, ne ſervirent qu'à faire paroître la force de ſa Vocation pour le Canada, & ce que peut l'amour de Dieu, ſur un cœur qui déjà eſt tout à luy, voulant y eſtre. La fille n'avoit pas [177] encore ſeize ans accomplis, pour faire ſa Profeſſion, & toutefois le temps preſſoit pour le voyage: ce qui obligea les Superieurs de permettre qu'elle feroit ſa profeſſion en chemin, lors qu'elle auroit l'âge, qui manquoit ſeulement de quelques iours. La Mere de l'Affomption, Profeſſe de Dieppe, qui devoit faire le même voyage avec elle; eut les commiſſions neceſſaires pour cét effet. Elle ſortit donc de Bayeux, regardant le Canada, comme le lieu où IESVS-CHRIST l'appelloit, où elle devoit eſtre la victime de ſon ſaint Amour.

and she was even about to sign with her own blood the vow that she had already written, had not the Mistress of the Novices come upon her unexpectedly when she was pricking herself that she might thus offer to God the first-fruits of her own blood. Soon afterward, the heart of Monsieur de Lompré, her father, happily underwent a change. Our Lord permitted this good Gentleman, feeling ill at ease and sorrowful, to ask to see a Relation that had recently come from Canada. Upon reading it, his heart felt deeply moved at that generous Sacrifice that [176] his daughter wished to make, and he also conceived so great a dread lest God should call him to account, at his death, for the obstinate opposition he was making to his will and to the purposes that Heaven entertained respecting his daughter, that, touched by this thought, which forcibly urged him, he granted to God what he had refused to men. Nevertheless, his sorrow was so keen that he fell into a dangerous illness therefrom. The manifestations of tenderness on the part of her Mother, for whom this dear daughter had all possible affection, served only to show the strength of her Vocation for Canada, and what power the love of God has over a heart that is already entirely his through its desire to be so. The daughter had not [177] yet reached the age of sixteen years necessary for making her Profession, and yet the time for the voyage was close at hand. This obliged the Superiors to permit her to make her profession on the way, when she should attain the required age, of which she lacked only a few days. Mother de l'Assomption, a Professed nun of Dieppe, who was going to make the voyage with her, had the necessary commissions for this

Ce fut à Nantes que nostre genereuse Novice fit sa profession, dans la Chapelle de Nostre-Dame de Toute-Joye: il fallut promptement se rendre à la Rochelle, où se faisoit l'embarquement. [178] Elle ne fut pas si tost embarquée, que la Croix, dont l'amour avoit déjà fait de si fortes impressions dans son cœur, environna son corps, par une maladie contagieuse, qui la mit à l'extrémité. C'estoit une fièvre continuë, la plus ardente & la plus violente du monde, avec une ceinture tout autour du corps, composée d'onze charbons de peste, & la peste-mesme; sur mer, dans un Navire, où quelque soin que l'on puisse avoir d'un malade, on peut dire que tout quasi luy manque, mais sa vertu ne luy manqua pas; ny la tres-Sainte Vierge, qu'elle avoit prise pour sa tres-bonne Mere, qui luy apparut, qui la toucha, & la guerit, & qui luy donna sa benediction, avec assurance qu'elle [179] auroit un soin tout particulier d'elle; dont cette Mere de bonté s'est fidelement acquittée iusques au dernier soupir de sa vie. Leur navigation fut de trois mois: & Dieu enfin nous la donna, avec des joyes de part de [l'une] l'autre, inconcevables. Nous jugeâmes, dès la premiere entreveuë, que c'estoit un precieux tresor pour cette maison, son exterieur avoit un charme le plus attirant, & le plus gagnant du monde, il n'estoit pas possible de la voir, & de ne la pas aimer: son naturel estoit des plus accomplis que l'on eust pû souhaitter, prudente, avec simplicité; clairvoyante, sans curiosité, douce & de bonnaire, sans flaterie; invincible dans sa patience, infatigable en sa Charité; aimable à tout [180] le monde, sans attache à qui que ce soit; humble, sans aucune bassesse de cœur; courageuse,

purpose. She set out, accordingly, from Bayeux, regarding Canada as the place whither JESUS CHRIST called her, and where she was to be the victim of her holy Love. It was at Nantes that our brave Novice made her profession, in the Chapel of Our Lady of All Joy; they were obliged to repair immediately to la Rochelle, where they embarked. [178] She had no sooner embarked than the Cross, love for which had already made so strong an impression upon her heart, was laid upon her body, in the form of a contagious disease that nearly caused her death. It was a continued fever, the most burning and most violent in the world, with a girdle all around her body, composed of eleven pest carbuncles, and the pest itself. On the sea, in a Ship,—where, in spite of whatever care can be given to a sick person, one can say that he is in want of almost everything,—her virtue did not fail her; nor did the most Blessed Virgin, whom she had taken to be her all-benignant Mother. This Protectress appeared to her, touched her, cured her, and gave her her benediction, with the assurance that she [179] would take very special care of her—a promise which that Mother of kindness faithfully kept, up to the last breath of her protégée's life. Their voyage lasted three months, and God gave her to us at last, with inconceivable joy on both sides. From the very first interview, we esteemed her a precious treasure for this house. Her outward bearing had a charm that was the most attractive and winning in the world: it was impossible to see her and not love her. Her nature was one of the most perfect that could have been desired: prudent, with simplicity; keen of perception, without curiosity; sweet and gracious, without flattery;

fans qu'il y eut rien d'altier en elle; Nous ſçavons qu'elle n'épargnoit aucunes peines, dans les occaſions de gagner une ame à Noſtre-Seigneur, ſoit par ſes prieres, ſoit par ſes mortifications; juſqu'à s'eſtre abandonnée à la Divine Juſtice, en qualité de victime; qui vraiment ne la pas épargnée, & qui luy a fait ſentir la peſanteur de ſon bras, puniſſant terriblement en elle, les pechez de ceux pour leſquels elle ſe ſacrifioit. Nous ſçavions bien que ſes infirmités corporelles eſtoient grandes, & continuës; & nous voy[i]ons qu'elle les ſupportoit ſainement, & toujours d'un viſage égal, repandant une joye pleine de pieté, dans le [181] cœur de ceux qui la voyoient. Mais nous avons eſté ſurpriſes depuis ſa mort, lors que nous avons appris que depuis ſeize ans Dieu avoit éprouvé cette Ame forte, par des ariditez & tentations, des abandons interieurs, & des delaiffemens extremes; à tel point que les demons d'enfer revoltoient, ce ſemble, toutes ſes puiffances, contre Dieu; fans que iamais ils ayent obtenu d'elle la moindre obeiffâce en quoy que ce ſoit; ſon cœur armé de Dieu eſtant plus fort que tout l'enfer. Auſſi avons-nous appris de bonne part, qu'outre les ſaintes habitudes de toutes les vertus, qu'elle avoit acquiſes dès ſon enfance, en un eminent degré, le Ciel eſtoit de la partie avec elle; quantité de ſaints du Paradis, les Anges, la Sainte Vierge & S. [182] Joſeph, & IESVS-CHRIST-meſme, luy eſtants apparus ſouvent, pour la fortifier, la conſeiller, la proteger; & combattre avec elle: ſur tout, le Pere Iean de Brebeuf, heureux Martyr des Iroquois, dans le païs des Hurons, qui luy avoit eſté donné du Ciel, comme ſon Directeur; toutefois avec une entiere ſubordination à ſon Directeur ordinaire.

invincible in her patience; tireless in her Charity; amiable to [180] all, without undue attachment to any; humble, without being mean-spirited; courageous, without any haughtiness. We know that she spared no pains when an opportunity offered to win a soul to Our Lord, either by her prayers or by her mortifications—even to the point of giving herself up to Divine Justice in the quality of a victim. And, in truth, God did not spare her, but made her feel the weight of his arm, terribly punishing in her the sins of those for whom she made a sacrifice of herself. We were well aware that her bodily weaknesses were great and constant, and we saw that she bore them like a saint—always with a calm countenance, diffusing a joy full of piety in the [181] hearts of those who saw her. But we were surprised, after her death, to learn that for sixteen years God had been trying that brave Soul by periods of aridity and temptation, seasons of spiritual abandonment and extreme destitution. This reached such a point that the demons of hell seemed to arouse all her powers in revolt against God, but without ever obtaining from her the least obedience in any particular,—her heart, armed by God, being stronger than all hell. We have also learned, on good authority, that besides her saintly practice of all the virtues, which she had acquired in an eminent degree from her very infancy, Heaven was allied with her—for often there appeared to her many saints of Paradise, the Angels, the Blessed Virgin, St. [182] Joseph, and JESUS CHRIST himself, to strengthen, counsel, and protect her, and fight on her side. Above all, there appeared to her Father Jean de Brebeuf, a blessed Martyr of the Iroquois in the country of the Hurons; he had

Ce directeur Celeste luy app[a]roissoit tres-souvent, & souvent sans luy apparoitre, se rendoit si present à elle, qu'elle le sentoit, & recevoit ses impressions, avec autant d'efficace & de certitude, qu'un homme aveugle qui seroit pres du feu, est certain que ce feu l'échauffe, & qu'il n'en est pas éloigné. Souvent elle a eu assurance de son salut, de la part de divers Ss, & de la Sainte Vierge, [183] & mesme IESVS-CHRIST: & diverses fois, pour l'encourager aux souffrances, qui luy estoient presentées du Ciel, qui attendoit son consentement, la place qui luy estoit preparée dans le Ciel luy a esté montrée, de plus en plus éclatante en lumiere & en gloire, lors que plus elle approchoit de sa mort, & de la fin de ses combats. Elle a esté une fois transportée en Enfer, soit de corps, soit d'esprit, elle ne le pouvoit dire: là, elle y vit trois abismes si differens pour la cruauté des tourments, & pour la rage des damnez, & des Demons contre eux; que le premier abisme ne luy paroissoit quasi rien en comparaison du second, ny celui cy en comparaison du troisieme, les ayant veus l'un apres l'autre: quoy qu'à la veüe [184] qu'elle avoit eu du premier, elle ne crût pas qu'il y peust avoir des peines plus terribles. Et la place luy fut montrée, qui auroit esté son enfer a toute eternité; si elle n'eust esté fidele à la grace de Dieu. Souvent des Ames de Purgatoire luy ont apparu dans leurs peines, qui luy demandoient son assistance, mesme quelques-unes de ceux qui estoient morts en France, avant que la nouvelle en fust venuë en ce pais; les Navires qui ne viennent de France qu'au Printemps, n'y estans pas encore arrivez. Et souvent elle voyoit ces Ames, qui au sortir du Purgatoire venoient la remercier de sa

been given her from Heaven as her Director, but in entire subordination to her ordinary Director. This Celestial director appeared to her very often; and often, without appearing to her, made himself so present to her that she was conscious of him and received impressions from him, with as much efficacy and certainty as a blind man, when near the fire, is sure that the fire warms him, and that he is not far from it. She often received assurance of her salvation from various Saints, from the Blessed Virgin, [183] and even from JESUS CHRIST. At different times, too,—in order to give her courage in the sufferings offered her from Heaven, which waited for her acquiescence,—the place that was prepared for her in Heaven was shown to her, ever brighter in light and glory as she drew nearer to her death and the end of her conflicts. Once she was transported to Hell, whether in body or in spirit she could not say. There she saw three abysses, differing so widely in the cruelty of the torments, and the rage both of the damned and of the Demons against them, that the first abyss seemed to her almost as nothing in comparison with the second, and the second as nothing compared with the third, when she saw them one after the other—although, at the sight [184] that she had of the first, she did not think there could be more terrible sufferings. The place also was shown her that would have been her hell for all eternity, had she not been faithful to the grace of God. Often Souls from Purgatory appeared to her in their sufferings, asking her assistance, even some of those who had died in France, before the news of their death had reached this country—the Ships, which come from France only in the Spring, having not yet

Charité. Mais ce qui est bien remarquable, c'est que son humilité a été si adroite à se cacher, même à nos yeux, que nous n'avons rien [185] vu qu'après sa mort, de tout ce qui étoit de ces graces si extraordinaires de Dieu sur elle; quoy que ses solides vertus, qui font la véritable Sainteté, nous la fissent connoître pour une Religieuse accomplie, pleine de Dieu, & qui gagnoit les cœurs à Dieu. Sa fidélité à reprimer tous les mouvemens de la nature, luy avoit acquis un tel empire sur ses sens, que l'on eust dit que la vertu étoit née avec elle. Et bien que l'esprit de Croix & de Penitence l'accompagnaient en toutes occasions, ce n'étoit toutefois que pour elle-même: elle n'étoit à charge qu'à son amour propre, avec lequel elle étoit dans un continuel divorce: toutes ses complaisances étoient appliquées pour le prochain, s'ajustant d'une merveilleuse [186] façon aux différentes humeurs de chacun, se faisant tout à tous, afin de gagner tout le monde à son Divin Espoux. Son cœur obligeant la rendoit le refuge de toutes les personnes qui avoient besoin de secours & de consolation; elle n'en envoyoit aucune sans une parfaite satisfaction. Sa Charité & sa bonne conduite, ont paru avec edification à tout le monde, dans les offices de Maîtresse des Novices, de Depositaires, & d'Hospitalière. C'est en ce dernier, où son cœur trouvoit plus de quoy satisfaire à l'amour du prochain, & à la mort de soy-même. Souvent la Providence de Dieu aiant permis qu'on luy envoyât des malades, qui n'avoient pas moins de nécessité de la santé de l'Ame, que de celle du [187] corps; elle les gagnoit si doucement & si efficacement à Dieu, que plusieurs ont avoué luy être redevables de leur salut. L'edi-

arrived. Often, too, she would see those Souls, upon leaving Purgatory, come to thank her for her Charity. But what is truly remarkable is, that her humility was so adroit in concealing itself, even from our eyes, that we knew nothing, [185] until after her death, of all these so extraordinary graces of God in her,—although her sterling virtues, which effect true Sanctity, made us recognize her as a perfect Nun, filled with the divine spirit, and winning souls to God. Her faithfulness in repressing all the impulses of nature had gained for her such an empire over her senses that one would have said that virtue was born with her. And, although the spirit of the Cross and of Penance accompanied her on all occasions, yet it was for herself alone; only toward her self-love, with which she was in continual strife, was she severe. All her kindnesses were rendered to her neighbor, and she adapted herself in a marvelous [186] way to the different dispositions of each one,—making herself all things to all men, in order to win every one to her Divine Spouse. Her obliging heart made her the refuge of all persons who had need of aid and consolation; not one did she send away without perfect satisfaction. Her Charity and her good management, in the offices of Mistress of the Novices, Depositary, and Hospitaler, shone to the edification of every one. It was in the last-named capacity that her heart found most opportunity to satisfy her love for her neighbor, and her extinction of self. As the Providence of God often permitted sick patients to be sent her who needed health of Soul no less than of [187] body, she brought them to God so gently and effectually that many have acknowledged their indebtedness to her for their salvation. The general

fication generale qu'un chacun en a receu, est un témoignage public, que pas un ne peut dementir. Dans la maison elle estoit la premiere au travail, & des plus ferventes à se mortifier en tout ce qui regardoit sa personne; choisissant toujours pour soy les choses les plus incommodes; supportant tout des autres; excusant tout, sans iamaïs s'exexcuser soy-mesme, mais plustost desirant que ses defauts fussent connus à tout le monde. Bon Dieu, disoit-elle souvent, puisque nous ne sommes que ce que nous sommes devant Dieu, pourquoy cherchons-nous à paroistre autrement aux yeux [188] des hommes. En un mot, elle a remply en peu d'années, les desseins de la divine providence sur sa chere ame. L'heure estoit venuë qu'il falloit recompenser ses travaux, & couronner sa vertu, en terminant sa vie; par toutes les marques qui peuvent faire connoistre combien la mort des saints est precieuse devant Dieu. Le 20. d'Avril de cette presente année 1668. elle fut attaquée d'un crachement de sang qui ne dura que fort peu, & qui nous fit croire que ce ne feroit rien: neantmoins la fièvre l'ayant prise, avec de grandes douleurs de poitrine, les Medecins iugerent que quelque rameau s'estoit ouvert, qui degorgeoit sur les parties nobles: on essaya en vain d'y apporter quelques remedes. Le 3. de May, qui [189] estoit le iour de sa naissance; à la mesme heure qu'elle nasquit, ses douleurs redoublerent notablement; non seulement les corporelles; mais nous avons appris qu'en mesme temps les souffrances interieures de l'esprit creurent aussi à proportion; la divine justice satisfaisant aux desirs de cette innocente victime qui s'offroit continuellement pour les pecheurs, & pour les Ames de

edification that each one received from her is a public testimony that not one can deny. In the house, she was foremost in labors, and one of the most zealous to mortify herself in all that regarded her own person,—choosing always for herself those things that were most disagreeable; bearing all things from others; excusing every one, without excusing herself,—but, rather, desiring her faults to be known to every one. “Good God!” she used often to say, “since we are only what we are before God, why do we seek to appear otherwise in the eyes [188] of men?” In a word, she fulfilled in a few years the designs of divine providence regarding her dear soul. The hour had come when it was necessary to reward her labors and crown her virtue by ending her life,—with all the token that can demonstrate how precious in God’s sight is the death of the saints. On the 20th of April of this present year, 1668, she was attacked with a hemorrhage, that lasted only a very short time, and made us believe that it was of no importance. A fever, however, having seized her, together with severe pains in the chest, the Physicians were of opinion that some artery had burst and was discharging into her vital parts; and an attempt was made, but in vain, to apply some remedy. On the 3rd of May, which [189] was her birthday, at the **very** hour of her birth, her sufferings increased greatly. It was not merely her bodily pains: we have learned that, at the same time, her spiritual sufferings increased also in proportion. Divine justice was satisfying the desires of this innocent victim, who was constantly offering herself for sinners and for Souls in Purgatory; and for them this justice

Purgatoire, pour lesquels elle la faisoit souffrir d'un façon estonnante, inconcevable à ceux qui n'adorent pas avec amour les conduites de Dieu. Dès le premier moment de son mal, elle renouvela son esprit de sacrifice; & par une morte continuelle de ses propres sentimens, elle pria une de celles qui luy rendoient quelques services, de ne la [190] cōsulter sur ses propres besoins; & sur tout, de ne luy donner aucun moyen de prendre aucun foulagement par son propre choix. Jamais elle ne refusa rien de ce qu'on luy presenta, quelque dégoust qu'elle en peust avoir. Sa soumission, sa douleur & son humilité furent en toutes façons à l'épreuve; tout luy estant agreable, pourveu qu'il ne vint point d'elle. Nous n'avons pû remarquer la moindre ombre d'impatience pendant toute sa maladie; le peu d'estime qu'elle faisoit d'elle-mesme, l'obligeant de recevoir les petits services, que chacune de nos sœurs taschoient de luy rendre, avec des sentimens d'une si grande reconnoissance, que l'on eust dit qu'elle s'estimoit indigne, que l'on pensast à elle. [191] Son mal prenant de nouveaux accroissemens, on iugea à propos de luy donner les derniers Sacremens, qu'elle receut avec des dispositions toutes saintes. Le Lundy au soir, septième de May, elle fut fort pressée d'une palpitation de cœur, qui n'avoit rien de semblable. On entendoit un cliquetis qui se faisoit au dessous du cœur, à la façon de deux pierres de fusil, dont on voudroit faire l'essay. Sur la minuit on la leva aupres du feu, où elle eût une grande foiblesse, dont estant revenuë, on envoya querir le Pere Chastelin son Confesseur. Apres qu'on eût achevé les prieres des agonizans, estant effectivement dans l'agonie,

made her suffer to a surprising extent—inconceivable to those who do not adore and love God's ways. From the first moment of her illness, she renewed her spirit of sacrifice; and, ever refusing to give way to her own feelings, she begged one of those who were rendering her some services, not to [190] consult her as to her own wants,—and, above all, not to give her any means of gaining any relief through her own choice. She never refused anything that was offered her, whatever distaste she might have for it. Her submission, her pain, and her humility were put to the proof in every manner; and everything met with her acquiescence, provided it did not come from herself. We were unable to remark the least shade of impatience during her entire illness; and the slight esteem in which she held herself made her receive the little services that each of our sisters tried to render her, with feelings of so deep gratitude that one would have said she deemed herself unworthy that any one should even think of her. [191] Her illness assuming increased severity, it was thought proper to give her the last Sacraments, which she received in a frame of mind altogether saintly. On the evening of Monday, the seventh of May, she was much oppressed with a palpitation of the heart that was quite unprecedented: a clicking sound was heard, going on below the heart, like that of two flints struck together. Toward midnight, she was lifted, and brought near the fire, where she fainted heavily; upon her recovery, Father Chastelin, her Confessor, was sent for. After the prayers for the dying had been finished,—for she was, in truth, at the point of death, having no longer any pulse or movement,—

n'ayant plus ny poulx ny mouvement, les yeux, l'espace d'un bon quart d'heure, regardoient [192] fixement au Ciel, en la maniere d'une personne fort appliquée. Toute nostre Communauté estoit fort attentive à la confiderer en cét estat, que nous iugeasmes n'estre pas ordinaire: & nous croyons avec probabilité, qu'elle receut en ce transport de son esp[r]it, une parfaite cōnoissance de sa mort: Car revenant tout d'un coup à foy, & ayant un plain usage de ses sens, elle dît d'une voix libre & intelligible, parlant à Dieu, *J'adore vos divines perfections, O mon Dieu, j'adore vostre divine justice, je m'y abandonne de tout mon cœur.* Puis se tournant vers nostre Communauté, avec un vifage fort guay, & un renouvellement de forces, qui nous sembloit fort extraordinaire, elle demanda quelle heure il estoit: on luy [193] dit qu'il estoit trois heures du matin. Voila qui va bien, nous dît-elle: entre cinq & six heures, il y aura du changement dans nos affaires. Mais cependant me voicy guerrie, on me vient de dire que tous mes maux sont paffez, que tout est fait, qu'il n'y a plus de douleurs pour moy: & ce qui est admirable, c'est qu'elle n'avoit plus effectivement aucune apparence de mal, non pas mesme la moindre alteration de poulx. En se tournant vers moy, elle me dît d'une façon fort riante; Vrayment, nostre Mere, il ne faut pas estre ingrate d'un bien fait receu: ie vous prie de me faire dōner nôstre robe pour aller devant le saint Sacrement au chœur, afin de remercier Dieu de ses graces. Le luy dis que ce seroit pour un autre fois. Bien donc ma Mere, repliqua-telle, [194] puisque vous ne le trouvez pas bon, ie le veux ainsi: Mais chantons donc, s'il vous plaist le *Te Deum*, qu'elle

her eyes, for the space of fully a quarter of an hour, gazed [192] fixedly toward Heaven, in the manner of a person deeply absorbed. All our Community were very attentive to watch her in this state, which we judged to be no ordinary one; and we think, with probability, that she received, in this spiritual ecstasy, a perfect knowledge of her death. For, recovering herself suddenly, and gaining the full use of her senses, she said in a voice free and intelligible, speaking to God: *I adore your divine perfections, O my God; I adore your divine justice; I abandon myself to it with all my heart.* Then, turning toward our Community, with a very joyful countenance and a renewal of strength that seemed to us quite extraordinary, she asked what time it was. She [193] was told that it was three o'clock in the morning. "That is well," said she to us; "between five and six o'clock, there will be a change in our affairs. But meanwhile you see me cured; I have just been told that all my troubles are passed, that everything is done, and that there is no more suffering for me." And, what is remarkable, she really did have no further appearance of pain, nor even the least change in her pulse. Turning toward me, she said to me, smiling brightly: "Really, Mother, I must not be ungrateful for a benefit received; pray, let some one give me our robe, that I may go before the blessed Sacrament in the choir, in order to thank God for his favors." I told her that she should do so at some other time. "Very well, then, my Mother," she replied; [194] "since you do not approve of it, I acquiesce. But let us sing, then, if you please, the *Te Deum*"—which she herself intoned with extraordinary

entonna elle-mesme, avec une force extraordinaire. Toute la Communauté poursuivit l'Hymne avec elle, iusqu'au verset *In te Domine speravi non confundar in æternum*, qu'elle repeta deux fois. La priere finie, elle nous dît que ce n'estoit pas raillerie, & que veritablement elle estoit guerie & ne sentoit aucune incommodité. Pour vous faire voir que ie dis vray, ajoûta-t-elle, donnez-moy à manger, car j'ay bon appetit. On luy fait prendre un boüillon, qu'elle prit fort agreablement, en nous disant, que ce n'estoit pas assez. Mais puisqu'on ne iuge pas à propos, que j'en prenne davantage, ie voudrois bien me coucher, [195] dît-elle. Je vous prie laissez moy prendre mon repos, car ie suis harassée du travail de la nuit passée. Chacune se retira, à la reserve des Infirmieres qui se mirent aupres du lit de la malade, laquelle reposoit en apparence comme un petit enfant; le visage couvert d'un petit vermillon, qui faisoit croire qu'elle reprenoit son en-bon-point. En l'espace d'une demie heure, qu'on la regardoit fort fixement, on n'apperceut iamais qu'elle fist le moindre soupir: cõme on craignoit de l'éveiller, on ne luy parloit pas: mais l'Infirmiere ayant mis la main sur la bouche de la malade, trouva qu'elle ne respiroit plus. Voila comme cette belle Ame prit son vol vers le Ciel. Son visage resta comme d'une personne qui seroit en contemplation. [196] Quoy que pendant sa vie elle fust fort agreable à son abord; elle avoit quelque chose incomparablement plus attrayant, estant morte. L'odeur de sa vertu s'est répandue par tout ce nouveau monde. Nous sommes fort importunées de plusieurs personnes, qui demandent quelque chose qui luy ait servi. Bien que nous ayons toute forte

strength. The whole Community followed the Hymn with her, as far as the verse, *In te, Domine, speravi; non confundar in æternum*, which she repeated twice. The prayer ended, she told us that it was no jesting, and that really she was cured, and did not feel any distress. "To show you that I am speaking the truth," she added, "give me something to eat; for I have a good appetite." We had her take some broth, which she did with much relish, telling us that it was not enough. "But, as it is not thought advisable for me to take more," said she, "I would like to lie down to sleep. [195] Please let me take my rest, for I am worn out with the toil of last night." All retired, with the exception of the Nurses, who took their places beside the sick-bed,—the patient herself sleeping, apparently like a little child; her face was suffused with a slight flush, that made one believe that she was recovering her natural condition. In the space of half an hour, during which she was watched very closely, she was not once perceived to draw the slightest breath. As we feared to awake her, we did not speak to her; but the Nurse, putting her hand upon the patient's mouth, found that she no longer breathed. In such manner did that beautiful Soul take her flight to Heaven. Her face remained like that of a person in contemplation. [196] Although during her life she was very agreeable in her manner, she possessed something incomparably more attractive, when dead. The odor of her virtue was diffused over all this new world; and we are urgently importuned by many persons, who ask for something that she has used. Although we have every sort of reason to be assured of her happiness, I do not omit to ask of you, for her,

de fujet de nous affeurer de son bon heur, ie ne laisse pas de vous demander pour elle, les suffrages de nostre saint institut. Et ie vous prie de ne me point dénier vos saintes prieres, en qualité de

Ma R^{de} MERE,

Vostre tres-humble & obeïssante servante

MARIE DE S. BONNAVENTURE DE
IESVS, *Superieure indigne.*

A Quebec ce 4. Octobre 1668.

[197] *Cette Lettre Circulaire a esté envoyée pour les Convents qui sont en France de l'Institut des Religieuses Hospitalieres de Dieppe. Celuy qui a eu soin de la faire imprimer ayant receu quantité de Memoires tres autentiques, sur la vie & la mort de cette heureuse defunte, a iugé à propos d'ajouter icy les choses qui suivent.*

1. QUE deux personnes de pieté ont eu depuis sa mort assurance de son bon-heur eternel; dont l'une s'adressant à elle pour obtenir de Dieu quelque grace dont elle avoit besoin, la defunte luy répondit, ie le feray: mais ce fera à condition que vous remerci[e]rez sa divine bonté des [198] graces qu'elle ma fait à l'heur[e] de ma mort.

2. Elle a eu tres souvent connoissance de l'intérieur de diverses personnes, & presentes, & absentes, & de l'estat mal-heureux de plusieurs qui estoient en peché mortel, & des pechez en particulier tres cachez, mesme par des Confessions sacrileges; dont ayant donné avis à ceux à qui la charité l'obligeoit de le declarer; cōstamment on n'a iamais veu qu'elle s'y soit trompée.

3. Souvent Dieu luy a fait connoistre des choses

the suffrages of our holy institute. And I pray you not to deny me your holy prayers, as being,

MY REVEREND MOTHER,

Your very humble and obedient servant,

MARIE DE ST. BONNAVENTURE DE

JESUS, *unworthy Superior.*

At Quebec, this 4th of October, 1668.

[197] *This Circular Letter was sent for the Convents which are in France, belonging to the Institute of the Hospital Nuns of Dieppe. He who was charged to have it printed, having received many authentic Memoirs on the life and death of that blessed deceased, has deemed it proper to add here the following particulars:*

1. **T**HAT two persons of piety have received, since her death, assurance of her eternal happiness. One of them, appealing to her to obtain from God some favor of which she had need, received from the deceased this reply: "I will do it, but it will be on condition that you thank his divine goodness for the [198] favors that he showed me in the hour of my death."

2. She very often had knowledge of the inner life of various persons, both present and absent, and of the unhappy condition of several who were in mortal sin — and especially of sins that were most concealed, even by sacrilegious Confessions. When she gave notice of this to those to whom charity obliged her to reveal it, she was never found to have been deceived.

3. God often gave her knowledge of things future and distant, which came to pass just as she had foreseen them.

futures & esloignées, qui font arrivées comme elle les avoit prevenûs.

4. Souvent des Saints du Paradis qui luy apparoissoient, l'ont voulu engager à donner son consentement à de nouvelles souffrances; [199] soit pour de certains pecheurs endurcis, pour lesquels elle avoit grand zele; soit pour des ames de Purgatoire, soit pour obtenir de Dieu des faveurs qu'elle demandoit: Jamais elle ne s'y est abandonnée que par l'ordre & par la permission de ceux qui conduisoient son ame; mais l'ayant fait, ces croix nouvelles fondoient incontinent sur elle, si terriblement, qu'elle s'en plaignoit souvent à Dieu, avec soumission toutefois & amour, & luy ayant dit quelquefois *terribiliter me crucias*, ce qui mesme luy arriva la veille de sa mort.

5. Souvent quoy qu'il ne tint qu'à elle, de se voir delivrée de ces estats crucifiants, par où la providence de Dieu la conduisoit; jamais elle n'a voulu y consentir, [200] que ceux qui la conduisoient ne luy ordonnassent: & lors que par leur ordre, elle a demandé quelquefois d'en estre delivrée; Dieu a bien voulu obeïr aux volonte de sa fervante.

6. Ceux qui ont eu soin de la conduite interieure de cette fille vrayment genereuse, ont remarqué constamment en elle, un si bas sentiment de foy-mesme, & un tel éloignement de toute élévation, que non seulement elle s'acusoit de ses fautes avec une humilité admirable, penetrant jusqu'aux derniers replis de son cœur, & ne s'épargnant pas: mais elle estoit bien aise que l'on la jugeast criminelle, & que l'on crût d'elle, ce qu'elle en croyoit elle-mesme; qu'elle estoit toute abîmée dans le peché, & la [201] plus grande pechereffe du monde.

4. Often Saints from Paradise, who appeared to her, wished to prevail on her to give her consent to some new sufferings,—[199] either for certain hardened sinners, for whom she had great zeal, or for souls in Purgatory, or in order to obtain from God some favors that she asked. She never gave her acquiescence except by the order and permission of those who had the conduct of her soul; but, having given it, these new crosses were immediately laid upon her, with such terrible weight that she often complained of them to God,—with submission, however, and love, and the occasional exclamation, *Terribiliter me crucias*,—which even happened to her on the eve of her death.

5. Although it often rested only with her to see herself delivered from these states of crucifixion, through which God's providence was leading her, she never would consent to it, [200] unless those who were her spiritual guides ordered her to do so. And when, by their order, she sometimes asked to be delivered from her sufferings, God was well pleased to yield to his servant's wishes.

6. Those who had charge of the spiritual guidance of this truly noble sister, constantly remarked in her such a humble opinion of herself and such an utter absence of all desire for eminence, that not only did she accuse herself of her faults, with an admirable humility,—penetrating even to the inmost recesses of her heart, and not sparing herself,—but she was also well pleased to be considered guilty, and to have people believe of her, what she believed herself, that she was utterly plunged in sin, and the [201] greatest sinner in the world.

7. She was very discreet, and an excellent coun-

7. Elle estoit tres-prudente & d'excellēt conseil; tres-clairvoyāte, & qui touchoit incontinent le fond des affaires les plus importantes: toutefois elle ne s'apuyoit iamais sur foy-mesme en sa propre conduite; & en toutes choses elle avoit un iugement aussi sōmis, que si elle eust esté la moins éclairée de la terre.

8. Quoy qu'elle eust de grandes connoissances & de grandes lumieres, par des voyes extraordinaires de Revelations, & apparitions frequentes des Saints du Paradis, & de IESVS-CHRIST mesme, toutefois iamais elle ne s'est conduite par ces voyes-la. Les maximes de l'Evangile, la raison & le mouvement de l'obeïssance, [202] ont esté tout son apuy; & l'unique voye qu'elle a toujours suivie, & sur laquelle se font appuyez ceux qui ont eu le soin de sa conduite.

9. La Superieure des Religieuses Hospitalieres de Bayeux, pour qui elle avoit tous les amours & les respects possibles, ayant sceu ses infirmités continuelles de maladie en Canada, & diverses choses qui pouvoient luy donner de la peine, luy fit non seulement des offres pour son retour en France, luy en donnant des moyens tres-faciles & tres-honorables; mais aussi luy en fit de tres-instantes prieres, dans la veuë qu'elle pourroit beaucoup servir à nostre Cōmunauté de Bayeux: Mais cette fille genereuse le refusa absolument, mandant à cette chere amie [203] de son cœur, qu'elle estoit attachée à la Croix du Canada par 3. cloux, dont elle ne se detacheroit iamais. Le premier, la volonté de Dieu; le secōd, le salut des ames; & le troisième, sa vocation en Canada, & son vœu d'y mourir; ajoûtant que quand bien mesme toutes les Religieuses voudroient revenir en France,

selor; very clear-sighted, and seeing at once to the bottom of the most important matters. Yet she never depended on herself in her own conduct, and in all things had a judgment as submissive as if she had been the least enlightened person on earth.

8. Although she had great knowledge and great enlightenment,—through the extraordinary agency of Revelations, and of frequent apparitions of the Saints of Paradise, and of JESUS CHRIST himself,—yet she never guided herself by such means. The maxims of the Gospel, reason, and the impulse of obedience, [202] were her sole support, and the only way that she always followed, and on which those who had charge of her guidance depended.

9. The Superior of the Hospital Nuns of Bayeux, for whom she had all possible love and respect,—having heard of her constant infirmities and illness in Canada, and of divers circumstances that were calculated to cause her trouble,—not only made her offers for her return to France, giving her very easy and honorable means to do so; but also prayed her very earnestly to return, judging that she could be of very great service to our Community of Bayeux. But this noble sister refused absolutely, sending word to that dear friend [203] of her heart, that she was nailed to the Cross of Canada by 3 nails, which she would never remove. The first was the will of God; the second, the salvation of souls; and the third, her call to Canada and her vow to die there. She added that, even if all the Nuns should choose to return to France, she would remain alone in Canada,—provided she were permitted to do so,—in order to end her life there in the service of the poor Savages, and of the sick persons of the country.

pourveu qu'il luy fust permit, elle demeureroit feule en Canada, pour y conformer sa vie au service des pauvres Sauvages & des malades du païs.

10. Luy ayant esté commandé de mettre par écrit ce qui s'estoit passé en elle dés sa tendre jeunesse. Dés l'âge de trois ans & demy, dît-elle, j'avois un desir tres-grand de faire la volonté de Dieu, & qu'il la fist en moy absolument. Il me souvient que le motif qui [204] avoit plus de force sur moy pour me faire éviter le peché, estoit que Dieu ne le vouloit pas; & cela m'estoit assez pour me retenir. En effet quand on vouloit obtenir quelque chose de moy, ou m'empescher de faire quelque chose, Dieu veut cela, il le faut faire, ou bien Dieu ne veut pas cela, ie me portois & deportois facilement de quoy que ce fust, quand on m'objectoit la volonté de Dieu, Et quelque temps apres m'ayant esté dît par un Pere Iesuite, le Pere Malherbe, que l'on estoit plus affeuré dans les souffrâces, que l'on faisoit la volôté de Dieu, & principalement lorsque l'on souffroit pour les autres, ie ressent[is] un desir si vehemêt de souffrir pour mieux faire la volonté de Dieu, que ie ne pensois plus qu'à demander bien [205] du mal. Afin de mieux y réussir, ie priois la Sainte Vierge avec des instances qui ne font pas croyables, qu'elle m'enuoyast des maladies; & cela tous les iours plusieurs fois; & ordinairement mon petit cœur en estoit si attendry, que mes yeux parloient plus que ma bouche.

11. Les sentimens d'amour qu'elle eût dés ce bas âge pour la tres-Sainte Vierge, & les douceurs qu'elle en recevoit, & du petit IESVS, ne font pas concevables.

12. A l'âge de huit ans, elle fit sa premiere Communion avec une devotion admirable.

10. When she had been bidden to put into writing what had passed within her from her tenderest youth, she said: "From the age of three and a half years, I had a very great desire to do the will of God, and that he should do his will in me absolutely. I remember that the motive which [204] had most weight with me, to make me shun sin, was that God did not wish it; and that was enough to restrain me. Indeed, when any one wished to obtain any request from me, or to prevent me from doing anything, if God's will was alleged, with the words, 'That is God's will, you must do it;' or else, 'That is not God's will;' I readily acquiesced, whatever the matter might be. And, some time afterward, when it was said to me by a Jesuit Father, Father Malherbe, that we are most assured of doing God's will when we are suffering, and especially suffering for others, I felt so vehement a desire to suffer, in order better to do God's will, that I no longer thought of anything but asking for a great deal [205] of suffering. In order to succeed better in this, I used to pray the Blessed Virgin, with an earnestness beyond belief, to send me diseases; and this petition I made several times every day, while ordinarily my little heart was so touched thereby that my eyes spoke more than my mouth."

11. The feelings of love that she had at this early age for the most Blessed Virgin, and the kindnesses that she received from her and from little JESUS, are inconceivable.

12. At the age of eight years, she made her first Communion, with an admirable devotion.

13. When she was between nine and ten years old, she had in a dream a vision that deserves men-

13. A l'âge de neuf à dix ans elle eût en songe une vision qui merite d'estre remarquée. Elle vit en dormant un grand homme horrible, avec un coutelas en main, [206] qui s'approchoit vers elle, pour la mal-traiter. Il luy sembla pour lors qu'elle s'enfuit vers une tour. Ce mal-heureux la poursuivant, la frapa, mais non pas dangereusement; & comme elle invoquoit la Sainte Vierge à son secours, une Religieuse avec un furplis se presenta à elle en cette tour: à sa veue elle reclama son aide, & s'en vit protégée, & incontinent elle se reveilla. Ce qui est plus remarquable en cecy, c'est que sans iamais avoir veu de Religieuses Hospitalieres, elle reconnut cette Religieuse au visage, lorsqu'elle y entra dans leur Convent de Bayeux, & fut sa premiere Superieure.

14. A l'âge de dix à douze ans, elle signa de son sang une donation admirable qu'elle fit de foy-mesme [207] à la tres-Sainte Vierge.

15. Le Saint Esprit la voulant disposer à estre Religieuse, luy fit faire les trois vœux suivans. Le premier, de prendre la Sainte Vierge pour sa Mere; luy rendant les respects, les obeïssances, & l'amour que doit une bonne fille à une meilleure Mere. Le second, de ne iamais commettre aucun peché mortel. Le troisiéme, de vivre en perpetuelle continence.

16. A l'âge de douze ans & demy j'entray, dît-elle, au Monastere des Religieuses de Bayeux: mais comme j'avois dit aux Religieuses-mesmes que ie ne venois pas [*sc. que*] pour demeurer, cela me valut de bonnes mortifications; car on m'éprouva au double, crainte que ma vocation ne fust fondée sur des respects humains. Quelque [208] chose que l'on me dist, & qu'on me fist, ie demeuray ferme dans la

tion. She saw, while asleep, a tall, frightful man, with a cutlass in his hand, [206] approaching her to maltreat her. It seemed to her then that she fled toward a tower. That wretch, pursuing her, struck her, but not dangerously; and as she was invoking the Blessed Virgin to her succor, a Nun in a surplice presented herself to her in that tower. Upon seeing the Nun, she entreated her aid, and saw herself protected by her; and immediately she awoke. What is most remarkable in this is, that, without ever having seen a Hospital Nun, she recognized, upon entering the Order, at their Convent in Bayeux, that Nun by her face; and the latter was her first Superior.

14. When she was between ten and twelve years old, she signed with her own blood an admirable deed of gift, which she made of herself [207] to the most Blessed Virgin.

15. The Holy Ghost, wishing to prepare her for becoming a Nun, caused her to make the three following vows: first, to take the Blessed Virgin for her Mother, rendering her the respect, obedience, and love that a good daughter owes to a Mother better than herself; second, never to commit any mortal sin; third, to live in perpetual continence.

16. "At the age of twelve and a half years," said she, "I entered the Convent of the Nuns of Bayeux. But, as I had told the Nuns themselves that I came only to remain, that cost me many good mortifications; for they put me to a double test, fearing that my vocation was founded on human considerations. Notwithstanding [208] all that was said to me and done to me, I remained firm in the purpose that I would certainly become a Nun; and I said to the

pensée, qu'affeurement ie ferois Religieuse; & ie disois à la Mere des Novices, faites moy tout ce que vous voudrez, vous ne m'osterez point l'habit, ie feray Religieuse, & ie ne fortiray point d'icy, sinon pour aller en Canada. La Sainte Vierge, ajoûte-elle, m'avoit donné cette esperance si ferme, que rien n'estoit capable de me la faire perdre, ou d'avoir la moindre defiance.

17. A l'âge de quatorze ans & demy, elle prit l'habit de Religion. A seize ans elle fit sa profession & passa la mer pour le Canada; auquel temps Dieu changea de conduite sur elle, la faisant entrer dans des voyes de souffrances interieures [209] qui ont toujours esté croissant iusqu'à la mort.

18. Plus ces épreuves des croix & des souffrances interieures ont redoublé en elle, plus aussi les graces du Ciel ont esté abondantes sur elle. Notre Seigneur luy apparoisant tres-souvent, & plus souvent la Sainte Vierge, & quantité de Saints qui l'encourageoient aux souffrances.

19. S. Michel luy avoit promis son secours & son assistance speciale, pendant le reste de ses iours, mais sur tout à l'heure de la mort. C'est le iour de sa Feste 8. May qu'elle mourut. Ayant fait vœu depuis plusieurs années de faire tout ce qu'elle connoistroit estre à la plus grande gloire de Dieu, ou selon qui luy feroit dit par ceux qui la conduisoient.

[210] 20. De toutes les apparitions qui luy sont arrivées, & qu'elle avoit eu commandement de coucher par écrit, ie n'en rapporteray ici qu'une seule, mot à mot, comme elle la écrit. Pour l'intelligence de laquelle on sçaura que Monsieur de Bernay, dont il est fait mention, estoit un tres-vertueux Ecclesi-

Mother of the Novices: 'Do to me whatever you will, you shall not take away from me the dress of the order; I shall be a Nun, and shall not go out from here, except to go to Canada.' The Blessed Virgin," she added, "had given me this hope, in so strong a degree that nothing could make me lose it, or have the least lack of confidence."

17. At the age of fourteen and a half years, she assumed the garb of Religion. At sixteen years, she made her profession, and crossed the sea to Canada, at which time God changed his manner of treating her, and made her enter paths of internal sufferings, [209] which constantly increased until her death.

18. The more these trials of crosses and internal sufferings increased, the more abundantly also the graces of Heaven were bestowed upon her. Our Lord appeared to her very often; and, still oftener, the Blessed Virgin and many Saints, who encouraged her in her sufferings.

19. St. Michael had promised her his succor and special assistance during the rest of her days, and, above all, at the hour of her death. It was on her Feast-day, May 8, that she died,—having made a vow, several years before, to do all that she should know to be to the greater glory of God, or in accordance with what should be said to her by those who directed her.

[210] 20. Of all the apparitions that presented themselves to her, and that she had received orders to commit to writing, I will report here only a single one, word for word, as she wrote it. In order to understand it, let it be stated that Monsieur de Bernay, of whom mention is made, was a very virtuous Ecclesiastic, who was Superior of the Hospital Nuns

astique, qui estoit Superieur des Religieuses Hospitalieres de Bayeux, où il a vescu, & est mort en odeur de fainteté, duquel elle avoit esté déjà visitée apres sa mort, avant que la nouvelle en fut arrivée en Canada. Voici donc comme elle parle d'une seconde visite. Le 28. Janvier 1662. comme ie recitois Matines avec la Communauté, ie sentis Monsieur de Bernay, present proche de moy; & quoy que ie [211] ne visse rien, ie ne pouvois neantmoins douter de la presence de ce bon serviteur de Dieu. Il me fit resouvenir de l'entretien que j'avois eu avec luy, trois iours avant mon depart de Bayeux: & ce souvenir m'a servi depuis. Il m'exhorta d'avoir une grande confiance en Dieu, & esperer qu'il me soutiendrait dans les besoins où i'estois; Que i'eusse à dire, ou à faire dire, à Monseigneur nostre Eveque, qu'il ne devoit pas estre en peine pour moy: & que le sujet de l'estat present n'estoit pas causé parcequ'il pensoit. Qu'on avoit sujet d'esperer que Dieu ne me manqueroit pas dans les besoins que j'avois, & qu'il ne falloit pas craindre, mais attendre que sa protection continueroit sur moy; Que j'eusse une grande confiance en sa [212] bonté, & une entiere soumission à ses saintes volontez; qu'il ne falloit pas s'ennuyer, mais avec courage s'offrir à tout ce que la providence ordonneroit. Que la Sainte Vierge seroit toujours ma bonne Mere, que ie m'abandonnasse à ses soins, & que ie ne perdisse jamais le souvenir de ce qu'elle m'avoit esté, non plus que la confiance que de tout temps j'avois en elle; qu'il me falloit bien garder de la perdre, ou de la laisser amortir; que c'estoit maintenant le temps d'un plus grand besoin, & ainsi que ie m'assurasse qu'elle m'aideroit: car tout de mesme, me dit-il,

of Bayeux, where he lived and died in the odor of sanctity. She had been visited by him, after his death, and before the news of it had reached Canada. See, then, how she relates a second visit: "On the 28th of January, 1662, while I was reciting Matins with the Community, I felt the presence of Monsieur de Bernay near me; and, although I [211] saw nothing, yet I could not have any doubt of the presence of this good servant of God. He made me remember again the conversation I had had with him three days before my departure from Bayeux; and this remembrance has since aided me. He exhorted me to have great confidence in God, and to expect that he would sustain me in the needs which I felt; to tell Monseigneur our Bishop, or cause him to be told, that he was not to be distressed in my behalf; and that the cause of the present condition was not what he thought it was. He added that there was reason to hope that God would not fail me in my necessities, and that I must not fear, but expect that his protection would be continued over me. He bade me have great confidence in God's [212] goodness and an entire submission to his holy decrees, saying that one ought not to falter, but offer himself with courage to all that providence should ordain; that the Blessed Virgin would always be my good Mother, that I should surrender myself to her care, and never lose the remembrance of what she had been to me, or the confidence that I had always had in her; and that I must take good heed not to lose this confidence, or let it abate. He said that this was the time of a very great need, and, therefore, that I should feel assured that she would aid me. 'For,' said he to me, 'just as a good Mother could

qu'une bonne Mere ne pourroit pas abandonner son enfant, qu'elle verroit sur le bord d'un precipice, mais le tiendrait, de peur qu'il ne se precipitast, [213] & ne le laisseroit pas un moment sans estre à ses costez; ainsi la Sainte Vierge qui vous aime mille fois plus que vostre mere, ne vous laissera pas, pourveu que vous ayez une entiere confiance en elle. Vous a t elle iamais manqué au besoin? Il me remit en memoire, (disant cela,) plusieurs rencontres assez perilleux où i'auois tout a fait esprouvé sa protection. Il m'ordonna aussi que j'eusse à lire le 6. Chapitre de la 2. Epistre aux Corinthiens, & que ie n'oubliaffe pas la resolution que j'auois eüe de m'abandonner à tout ce que Dieu voudroit de moy; lorsque j'estois venuë en Canada. Et de fait, étant sur le point de mon depart, ce saint homme qui estoit le Superieur de nostre Monastere de [214] Bayeux, me fit diverses interrogations, lesquelles se sont trouvées toutes avoir eu leur effet: car il me dit que peut estre ie n'aurois pas mis le pied hors la maison où j'estois, que ie changerois de disposition; que cette paix & cette douceur se changeroit en amertume; que non seulement sur les chemins, mais mesme lorsque ie ferois arrivée dans le païs, j'y trouuerois bien du changement. Mais disoit il, ma fille, si non seulement les creatures vous font souffrir; mais si ce Dieu de bonté pour vous se met de la partie, ce fera bien le plus rude: & si non content de cela, il permet aux Demons de vous tourmenter, que diriez-vous? Car voila bien ce qui vous pourra arriver: voyez si vous voulez bien vous exposer à tout [215] cela; ie vous en avertis, pensez y, il n'y a rien qui vous oblige absolument. Il me semble que ie conceus assez ce qu'il me disoit; mais

not abandon her child, upon seeing it at the brink of a precipice,—but would hold it, lest it should fall, [213] and would not leave it a moment without being at its side,—so the Blessed Virgin, who loves you a thousand times more than your own mother, will not leave you, provided you have entire confidence in her. Has she ever failed you in your need?' Saying this, he put me in mind of several rather dangerous situations in which I had thoroughly proved her protection. He also bade me read the 6th Chapter of the 2nd Epistle to the Corinthians, and not to forget the resolution I had formed to surrender myself to all that God should desire of me, upon my arrival in Canada. And, in fact, when I was about to depart, that holy man, who was the Superior of our Monastery of [214] Bayeux, examined me on various points, all of which have had their effect upon me. For he told me that perhaps I would no sooner have set my foot outside the house where I was, than I would change my mind; that that peace and sweetness would perhaps change to bitterness; and that not only on the way, but even upon my arrival in the country, I might find a great change in my feelings. 'But, my daughter,' he used to say, 'if not only human beings make you suffer, but if that God so good toward you also join their side, that will be much harder. And if, not content with that, he permit the Demons to torment you, what can you say? for that may well happen to you. See whether you are willing to expose yourself to all [215] that. I give you warning of it; think about it. There is nothing that absolutely obliges you.' It seems to me that I understood sufficiently what he said to me; but God drew me so strongly that I could not resist

Dieu m'attiroit si fortement, que ie ne pouvois resister à son appel, sans grande infidelité. Ce fut ce qui m'obligea de luy faire cette réponse. Mon Pere, vous sçavez quelle est la peine de mon cœur, quand ie pense à faire ce voyage. Cependant ie sens que Dieu veut cela de moy; & ainsi quand tout ce que vous me dites m'arrivera, si Dieu le permet, j'espere que sa bonté me soutiendra; & dès à present ie m'y soumets. Il m'assura depuis, qu'il avoit toujours eu la pensée, que ie devois estre preferée à mon aînée, pour le Canada, & que Dieu assurément m'y vouloit.

[216] Ce sont les propres termes de cette genereuse fille, dont la vie meriteroit sans doute d'estre imprimée, y ayant beaucoup à apprendre pour tout le monde, mais principalement pour les personnes qui conduisent les ames, & pour celles que Dieu conduit par des voyes extraordinaires, dont toute sa vie n'a esté qu'une fuite; quoy que chose du monde n'en parût à qui que ce soit, sinon à ceux qui conduisoient son Ame, & à Monseigneur l'Evesque de Quebec, qui aimoit & qui honoroit sa vertu, qui la rendoient aimable à tous ceux qui la connoissoient, & qui répandoit par tout une odeur de sa veritable sainteté, qui ne consiste que dans la pratique des solides vertus, que cette fidelle amante de IESVS-CHRIST [217] crucifié estimoit uniquement; ayant refuy de tout son pouvoir toutes les voyes extraordinaires, où elle craignoit toujours d'estre trompée, & que ceux qui la conduisoient n'y fussent eux-mesmes trompez. Elle ne desiroit en cette vie que les croix & souffrances, priant Dieu qu'il luy reservast pour le Paradis, ses faveurs gratuites, qui ne sont pas la sainteté. Mais Dieu qui est le Maître en a voulu user autrement; Qu'il en soit beny à jamais.

his call without great unfaithfulness. It was that which obliged me to make him this answer: 'My Father, you know what pain is in my heart when I think of making this journey. Yet I feel that God wills it for me; and so, even if all that you tell me will happen to me, if God permits it, I hope his goodness will sustain me; and from this moment I submit to all these sufferings.' He afterward assured me that he had always been of opinion that I was to be preferred to my elder sister for Canada, and that God certainly wished me there."

[216] These are the very words of that noble sister, whose life would, without doubt, merit publication; there is much in it for every one to learn, but especially for such as have the guidance of souls, and for those whom God conducts through extraordinary paths, of which her whole life has been but a succession. Nothing of this, however, was apparent to any one, except to those who had the guidance of her Soul, and to Monseigneur the Bishop of Quebec, who loved and honored her virtue. This virtue endeared her to all who knew her, and shed everywhere an odor of her true holiness—a holiness that consists only in the practice of the sterling virtues, which alone this faithful votary of JESUS CHRIST [217] crucified esteemed. Yet she refused with all her power every unusual path, always fearing to be deceived in these, and lest those who guided her should be themselves deceived. She desired in this life only crosses and sufferings, imploring God that he would reserve for her, until she gained Paradise, his gratuitous favors, which do not make holiness. But God, who is the Master, chose to act otherwise. May he be forever blessed for it.

DES VRSULINES & HOSPITALIERES.

ON ne peut assez estimer le bon heur du Canada, d'y avoir depuis pres de trente ans, les deux Maisons Religieuses d'Vrfulines & d'Hospitalieres, qui y [218] estoient necessaires; & qui s'acquittent dignement & saintemēt, de ce que Dieu & les hommes ont pû attendre d'elles, chacune dans ses emplois où la divine providence les avoit destinées.

Les Meres Vrfulines ont eu tant de bon-heur dans l'instruction des filles qu'on leur a confiées; soit Penfionnaires, soit externes qui frequentent leurs Claſſes, qu'en voyant les ménages de Canada, & chaque maison en particulier; tres-aisément on y distingue, par l'éducation Chrestienne des enfans, les meres de familles qui sont sorties de leurs maisons, d'avec celles qui n'ont pas eu cēt avantage.

Les Meres-Hospitalieres ont un ſoin ſi charitable des malades, qui y sont toujours en grand nombre; [219] que tous ceux qui y meurent y sont ſaintement diſpoſez pour le Ciel; & la pluſpart de ceux qui y recouvrent la ſanté, n'en ſortent qu'avec beaucoup d'édification.

La Regularité eſt auſſi exacte dans ces deux Maisons Religieuses, qu'elle ſoit en aucun des Monasteres les plus reglez de France. Les filles nées ſur le païs y prennent ſi heureuſement les impreſſions de pieté, & de la vie vrayment Religieuſe, que c'eſt une conſolation au milieu de la Barbarie, d'y voir des exemples de ſainteté, qui ne cedent en rien à ce que l'Europe a pû voir de plus admirable en ce genre. La Lettre Circulaire, qui eſt cy-devant, en eſt une illuſtre preuve.

OF THE URSULINE AND HOSPITAL MOTHERS.

IT is impossible to value sufficiently the good fortune of Canada in having had, for nearly thirty years, the two Religious Houses of the Ursuline and of the Hospital Nuns, which [218] were necessary to it, and are discharging in a worthy and holy manner whatever God and men could expect of them,—each in its own occupations, to which divine providence had appointed them.

The Ursuline Mothers have had so great success in the instruction of the girls who have been confided to them — whether Boarders, or the day-scholars who frequent their Classes—that in visiting the households of Canada, and each house in particular, it is very easy to distinguish, by the Christian education of the children, the mothers who have come out of Ursuline houses from those who have not had that advantage.

The Hospital Mothers exercise such charitable care for the sick, who are always at their house in great number, [219] that all those who die there are prepared in holy manner for Heaven; while the greater number of those who recover health do not leave the place without great edification.

Strict Observance of rules is as exact in these two Religious Houses as it is in any of the best-disciplined Monasteries of France. Girls born in this country so happily receive in these houses impressions of piety and of a truly Religious life, that it is a consolation, in the midst of Barbarism, to see in this place examples of holiness that are no whit inferior to the most admirable instances of this kind that Europe could see. The foregoing Circular Letter is an illustrious proof of this.

Lettre de la Reverende Mere Superieure
des Religieuses Hospitalieres de
Kebec en la Nouvelle France.

Du 20. Octobre 1668.

Letter from the Reverend Mother
Superior of the Hospital Nuns
of Kebec in New France.

October 20, 1668.

[3] Lettre de la Reverende Mere Superieure des Religieuses Hospitalieres de Kebec en la Nouvelle France. Du 20. Octobre 1668.

*A Monsieur * * Bourgeois de Paris.*

MONSIEVR

Iesus & son Saint Amour soit à iamais la recompense de toutes vos Charitez. C'est le desir d'un cœur qui vous chérit & honnore veritablement, & qui ne cessera point de solliciter le Ciel pour [4] vostre conservation. Nous auons receu tout ce qu'il vous a plu avoir la bonté de nous procurer & envoyer; tous nos pauvres malades vous en remercient, & nôtre petite Communauté vous en rendant tres humbles graces, vous fait offre de ses respects les plus soumis avec une ample participation en ses prieres & bonnes actions; & supplie la Divine Bonté de vous conserver pour le soulagement des pauvres & vous remplir de benedictions. Je vous diray pour nouvelles, que Dieu nous a osté un de nos meilleurs Sujets: C'estoit une fille de trente six ans forte & adroite à tout, d'un esprit, vertu, & prudence qui n'estoient pas du commun. Sa ferveur & son amour envers Dieu luy ont tellement échauffé le [5] sang, qu'une de ses veines s'est ouverte qui luy en a fait vomir quantité; ensuite la fièvre continuë, & une grande oppression l'ont reduite à l'extremité au bout de dix sept iours, elle mourut enfin le huitième de

[3] Letter from the Reverend Mother Superior of
the Hospital Nuns of Kebec in New
France. October 20, 1668.

*To Monsieur * *, Citizen of Paris.*

MONSIEUR,
Jesus and his Holy Love be forever the
reward for all your Charities. That is the
desire of a heart that cherishes and honors you truly,
and that will not cease to solicit Heaven for [4] your
preservation. We received all that you were pleased
to have the kindness to procure for us, and send to
us. All our sick patients thank you for it, and our
little Community, rendering you very humble
acknowledgments therefor, offers you its most obe-
dient respects, with an ample participation in its
prayers and good deeds; and it implores Divine
Goodness to preserve you for the relief of the poor,
and to crown you with blessings. I will inform you,
by way of news, that God has taken from us one of
our best Members,—a woman of thirty-six years,
brave and skillful in all things, and of an intellect,
virtue, and prudence that were more than common.
Her fervor and her love for God so heated her [5]
blood that one of her veins burst, causing her a con-
siderable hemorrhage. Then a continued fever and a
severe inflammation reduced her strength, at the end
of seventeen days, to the lowest ebb. She died at
last, on the eighth of last May, leaving us in incon-
ceivable grief and regret for such a loss,—at a time

May dernier nous laiffant dans une douleur & regret inconcevables d'une telle perte en un temps & un lieu aufquels on à tant de befoin de fuiets de cette trempe, qui font fi rares en Canada, que ie ne penfe pas y en voir de ma vie un femblable. Mais Dieu qui connoift tout ordonne de ces chofes felon fa Divine fageffe pour le mieux: C'eft pourquoy nous adorons fes ordres avec une humble foudmiffion, efperant que fa bonté y fupplera par des voyes qui nous font [6] inconneuës. Cependant cela ne laiffe pas de nous incommoder beaucoup dans noftre petit nombre, ce qui nous a obligé de prendre encore deux fœurs converfes faute de trouver de dot pour celles du cœur, de forte que nous ne fômes prefentement que 12. du cœur & fix converfes. Quád il plaira à Noftre Seigneur il augmentara le nombre de nos Religieufes, puisqu'il augmente tous le iours le nombre & les neceffitez de nos malades. Nous efperons que IESUS CHRIST par fa Sainte grace nous donnera des forces pour y fubvenir, quoy que plufieurs d'entre nous cômencent a s'affoiblir à caufe de leur âge & de leurs travaux depuis 29. ans que nous fommes en ce pays. Si Dieu [7] infpiroit à quelques bonnes filles de nous venir ayder à foulager IESUS CHRIST dans les pauvres malades dont nous avons toûjours grand nombre, elles trouveroient affurement une ample moisfon de merites pour cette vie & de benedictions pour l'autre. Et attendant cela, Monfieur, ie vous envoie un petit memoire de nos befoins les plus preffens; nous ne doutons point que vous ne nous procuriez ce qui eft marqué dedans avec tout voftre zele & ferueur ordinaire, & que vous ne redoubriez mefme voftre Charité, parce que vous fçavez de bonne part que noftre

and in a place in which there is so great need for persons of that mould, who are so rare in Canada that I do not expect to see in my lifetime her equal. But God, who knows all things, orders these matters for the best, according to his Divine wisdom; therefore we adore his decrees with a humble submission, hoping that his goodness will make provision for this loss in ways that are [6] unknown to us. Nevertheless, that causes us meanwhile much inconvenience, owing to our small number, which has obliged us to take, in addition, two convert sisters, in default of finding dowry for sisters of the choir; so that we have now only 12 sisters of the choir and six converts. When it shall please Our Lord, he will increase the number of our Nuns, since he increases every day the number and the wants of our sick patients. We hope that JESUS CHRIST, by his Holy grace, will give us strength to meet this need, although several of our number are beginning to grow feeble, by reason of their age, and of their labors during the 29 years that we have spent in this country. If God [7] should inspire some good sisters to come and aid us in relieving JESUS CHRIST in the poor sick, of whom we always have a great number, they would assuredly find an ample harvest of merits for this life and of blessings for the other. Meanwhile, Monsieur, I send you a short list of our most pressing wants. We do not doubt that you will, with all your usual zeal and fervor, procure us what is therein set down, and that you will even redouble your Charity; for you know, on good authority, that our revenue is much diminished, and that, without what you have sent us, we would not be able to receive and aid [8] the sick. As for ourselves, we shall get along as we can,—well content to experience the effects of Holy poverty, the

revenu est beaucoup diminué, & que fans ce que vous nous envoyez, nous ne pourrions pas recevoir & assister [8] les malades: pour nous autres nous nous passerons comme nous pourons estant bien contentes d'experimenter les effets de la Sainte pauvreté, la bien aymée de Nostre Sauveur que nous avons embrassée de bon cœur lors que nous l'avons voué; mais la Divine Providence est si grande & si assurée sur les personnes qui s'abandonnent entierement à elle, qu'elle nous a toujours assistées & nous assistera encore si nous luy sommes fideles dans nostre Vocation. Je vous dis tout cecy, Monsieur, comme à nostre bon pere & protecteur, à qui ie parle en toute confiance, & que nous aymons parfaitement & avons souvent present devant Nostre Seigneur, auquel nous ne manquons [9] pas de vous recommander tous les iours, & en qui ie suis tres constamment,

MONSIEVR,

Vostre tres-humble & tres-obeïssante
fervante en Nostre Seigneur, Sœur
Marie de S. Bonaventure de IESVS
Superieure tres indigne.

*De nostre Monastere de la
Misericorde de IESVS a Kebec
le 20. Octobre 1668.*

[10] *Messieurs et Dames qui auront la bonté de faire quelques charitez & aumônes des Drogues & autres choses spécifiées au Memoire cy-apres écrit, sont priez de les envoyer chez Monsieur Cramoisy, Imprimeur ordinaire du Roy, Bourgeois de Paris, demeurant rue S. Iacques; ou de l'en faire avertir, & il ne manquera de les envoyer querir.*

bride of Our Savior, which we willingly embraced when we took that vow. But Divine Providence is so great, and so certain to those who yield themselves entirely to it, that it has always assisted us and will assist us still, if we are faithful to it in our Calling. I say all this to you, Monsieur, as to our good father and protector, to whom I speak in all confidence, and whom we devotedly love and often remember before Our Lord,—to whom we do not fail [9] to commend you every day, and in whom I am ever,

MONSIEUR,

Your very humble and very obedient
servant in Our Lord, Sister Marie
de St. Bonaventure de JESUS, most
unworthy Superior.

*From our Monastery of the
Mercy of JESUS, at Kebec,
October 20, 1668.*

[10] *Gentlemen and Ladies who shall have the kindness to give, as alms in the cause of charity, Drugs and other articles specified in the Memorandum appended hereto, are asked to send them to the house of Monsieur Cramoisy, Printer in ordinary to the King, a Citizen of Paris, dwelling in rue St. Jacques; or to have him notified thereof, and he will not fail to send for them.*

[11] MEMORANDUM OF WHAT IS NEEDED FOR THE HOSPITAL OF KEBEC, IN NEW FRANCE, IN ORDER THAT IT MAY BE SENT THITHER IN THE MONTHS OF FEBRUARY AND MARCH, 1669, AT THE LATEST.

FOUR livres of Senna.
Four livres of Manna.
Two livres of fine Theriac.

[11] MEMOIRE DE [CE] QVI EST NECESSAIRE POUR
L'HOSPITAL DE KEBEC, DE LA NOUVELLE FRANCE,
POUR Y POUVOIR ESTRE ENVOYÉ AU MOIS DE
FEURIER & MARS 1669. AU PLUS TARD.

QVATRE livres de Sené.

Quatre livres de Manne.

Deux livres de Theriaque fine.

Huit livres de Thamarins.

Vne livre de Giroffe.

Trois livres de poivre.

Vne livre de Muscade.

Du sucre

De la Cassonnade pour les Compositions & les Sirops.

De la Toille pour faire des Draps, des chemises & des
serviettes, ou

De linge tout fait.

De la toille blanche.

Vne piece de toille pour ensevelir les morts.

Du fil pour coudre

Six bonnes couvertures blanches.

Des espingles & des eguilles.

Des peignes pour les malades.

Dix livres de cierges pour l'Autel.

[12] Deux Tableaux à bordure dorée.

Des chandeliers dorez.

Des Chapelets.

Des petits livres de deuotions

Du papier blanc.

Des plumes.

De la cire d'espagne.

De la serge noire.

De la futaine blanche à doubler.

Et sur tout du linge parce que l'Hospital en manque.

Eight livres of Tamarinds.

One livre of Cloves.

Three livres of pepper.

One livre of Nutmeg.

Sugar.

Brown Sugar for Mixtures and Syrups.

Linen to make Sheets, shirts, and napkins, or

Linen all made up.

White linen.

A piece of linen for burying the dead.

Thread for sewing.

Six good white blankets.

Pins and needles.

Combs for the sick.

Ten livres of candles for the Altar.

[12] *Two Pictures with gilt borders.*

Gilded candlesticks.

Rosaries.

Small books of devotion.

White paper.

Pens.

Spanish wax.

Black serge.

White fustian for linings.

And, above all, linen, because the Hospital lacks it.

CXXV

RELATION OF 1668-69

PARIS: SEBASTIEN MABRE-CRAMOISY, 1670

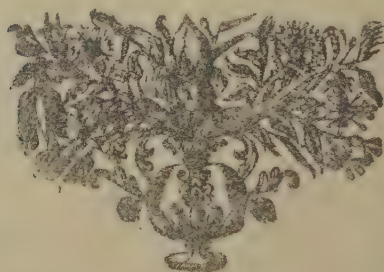
SOURCE: We follow a copy of the original Cramoisy, in Lenox Library.

The entire *Relation* is given in the present volume.

RELATION

DE CE QUI SE EST PASSE'
DE PLUS REMARQUABLE
AUX MISSIONS DES PERES
de la Compagnie de IESUS
EN LA
NOUVELLE FRANCE,
les années 1668. & 1669.

*Envoyée au R. P. ESTIENNE DÉCHAMPS
Provincial de la Province de France.*



A PARIS,
Chez SEBAST. MABRE-CRAMOISY,
Imprimeur du Roy, rue S. Jacques
aux Cicognes.

M. DC. LXX.

Avec Privilege du Roy.

RELATION
OF WHAT OCCURRED
MOST REMARKABLE
IN THE MISSIONS OF THE FATHERS
of the Society of JESUS
IN
NEW FRANCE,
in the years 1668 and 1669.

*Sent to Rev. Father ÉSTIENNE DECHAMPS,
Provincial of the Province of France.*

PARIS,
SEBASTIEN MABRE-CRAMOISY,
Printer to the King, rue St. Jacques,
at the Sign of the Storks.

M. DC. LXX.

By Royal License.

[1] Relation de ce qui s'est passé dans la Nouvelle France aux années 1668. & 1669.

CHAPITRE I.

DE LA MISSION DES MARTYRS DANS LE PAYS DES ANNIEZ,
OU IROQUOIS INFÉRIEURS.

LE Peuple d'Agné a été autrefois une des plus florissantes Nations Iroquoises, & a toujours passé jusques à cette heure pour une des [2] plus vaillantes & des plus fières. Cet esprit guerrier qui l'occupoit aux armes, l'éloignoit si fort de la Foy, que l'on croyoit que les Agnez feroient les derniers à se soumettre à l'Évangile: mais Dieu s'est servi des armes de la France pour donner commencement à leur conversion; leur courage s'est ramolli après leur défaite, & c'est maintenant de tous les peuples Iroquois, celui qui donne de plus grandes espérances de sa conversion à la Foy Chrétienne.

Le Pere Jean Pierron, après avoir fait un voyage à Quebec, arriva heureusement à Tinniontogueu, qui est le principal Bourg de cette nation, le 7. iour d'Octobre de l'année 1668. & prit entièrement le soin de cette nouvelle Eglise, que le Pere Fremin luy laissa, après l'avoir cultivée avec des fatigues incroyables, [3] le vivre y est si pauvre qu'on n'y mange presque point de chair ny de poisson; mais Dieu fait par sa grace que les Missionnaires vivent très-contens dans ce dépouillement de toutes choses. Il n'y a rien

[1] Relation of what occurred in New France
in the years 1668 and 1669.

CHAPTER I.

OF THE MISSION OF THE MARTYRS IN THE COUNTRY
OF THE ANNIEZ, OR LOWER IROQUOIS.

THE People of Agnié were formerly one of the most flourishing Iroquois Nations, and have always, up to the present time, passed for one of the [2] most valiant, and one of the proudest. That martial spirit, which occupied them in war, separated them so effectually from the Faith that it was thought that the Agnez would be the last to submit to the Gospel. But God employed the arms of France to give their conversion a beginning; their courage weakened after their defeat; and they are now, of all the Iroquois tribes, the one that gives the greatest hopes of its conversion to the Christian Faith.

Father Jean Pierron, after making a journey to Quebec, arrived safely at Tinniontogueu, the principal Village of that nation, on the 7th day of October, in the year 1668, and took the entire charge of that new Church,—which Father Fremin left him, after himself fostering it with incredible exertions. [3] The living is so meager there that hardly any meat or fish is eaten; but God, by his grace, causes the Missionaries to live very contentedly in

de plus pauvre que nos Agniez, dit le Pere dans une de ses Lettres; mais avec cela ie les ayme plus que moy mesme, voyant les dispositions qu'ils ont au Christianisme.

Ie scais, continuë ce Pere, assez la langue Iroquoise pour expliquer tout ce que ie veux dans les matieres de la religion, & pour entendre les Confessions des nouveaux Chrestiens; & sans l'occupation que me donnent les Tableaux que ie peins moy-mesme, ie ferois plus versé dans la langue que ie ne suis; mais ie trouve le fruit de ces peintures si grand, que je juge qu'une partie de [4] mon temps est bien employée à cet exercice: car je fais par ces Tableaux, premierement que nos Sauvages y voyent sensiblement ce que je leur enseigne; ce qui les touche plus fortement.

De plus i'ay cet avantage, qu'ils se servent de Predicateurs à eux mesmes, & que ceux qui ne viendroient pas prier par devotion, y viennent du moins par curiosité, & se laissent ainsi insensiblement prendre par cet attrait. Enfin i'ay trouvé moy mesme le secret de m'instruire; car en les entendant raconter nos Mysteres, j'apprens beaucoup de la langue, par le moyen de ces Images.

Entre les portraits que j'ay fait, il y en a un de la bonne, & de la mauvaise mort. Ce qui m'a obligé à le faire, a esté que je voyois que les [5] vieillards & les femmes âgées se fermoient avec les doigts les oreilles, du moment que je leur voulois parler de Dieu, & me disoient: je n'entens pas. I'ay donc mis dans un costé de mon Tableau un Chrestien qui meurt faiblement, ayant les mains jointes, en sorte qu'il tient la Croix & son Chapelet; puis son ame est

this deprivation of all things. "No one could be poorer than are our Agniesz," said the Father in one of his Letters; "but, in spite of that, I love them more than myself, seeing how well disposed they are toward Christianity.

"I know enough of the Iroquois language," continues this Father, "to explain all that I wish in matters of religion, and to hear the Confessions of the new Christians; and, without the occupation given me by the Pictures that I paint with my own hand, I would be better versed in the language than I am. But I find the effect of these paintings so great, that I deem a part of [4] my time well spent in this exercise; for by these Pictures I bring it about, in the first place, that our Savages see a graphic representation of what I teach them, by which they are more powerfully moved.

"Moreover, I reap this advantage, that they act as Preachers to themselves; and that those who would not come to pray from devotion, do come at least from curiosity, and thus suffer themselves to be insensibly influenced by that attraction. Finally, I have myself discovered the secret of teaching myself; for, in hearing them describe our Mysteries, I learn much of the language through the medium of these Pictures.

"Among the pictures that I have made, there is one which represents the deaths of the pious and the wicked. What obliged me to make it was, that I saw that the [5] old men and women used to stop their ears with their fingers, the moment I tried to speak to them of God, and would say to me, 'I do not hear.' Accordingly, I put in one part of my Picture a Christian who is dying a holy death, with

élevée dans le Ciel, par vn Ange, & les Esprits Bienheureux paroissent qui l'attendent. De l'autre costé j'ay mis dans un lieu plus bas vne femme cassée de vieilleffe qui y meurt, & qui ne voulant pas écouter un Pere Missionnaire, qui luy montre le Paradis, tient avec les doits ses deux oreilles fermées: mais un Demon fort de l'Enfer qui luy prend les bras & les mains, & met luy mesme ses doits dans les oreilles de cette femme mourante. L'ame de [6] cette femme est enlevée par trois Demons, & un Ange qui fort d'une nuée, l'espée à la main les precipite dans les abysses.

Cette figure m'a donné une belle matiere de parler de l'immortalité de nos ames, & des biens & des maux de l'autre vie: & l'on n'a pas plustot conceû l'explication de mon Tableau, qu'il ne s'est plus trouvé personne qui ayt osé dire: je n'entens pas. Que si cette Image a eû cet effet, j'espere que celle de l'Enfer que ie travaille, en aura encore un plus grand à l'avenir.

L'invention de ces Tableaux n'est pas tout à fait nouvelle; elle avoit desja esté mise faintement en usage par un celebre Missionnaire de nostre France; & il n'est personne qui aye leu la vie de Monsieur le Noblez, qui n'auouë que ç'a esté [7] un des plus beaux secrets dont il se soit servi pour instruire les peuples sur nos saints Mysteres.

Le Pere Pierron a peû imiter ce grand homme, & introduire dans le fond de nos forests une pratique qui a esté de si grand usage parmy une nation déjà ciuivilisée. L'on a sceû que cette sainte methode avoit esté infiniment utile; mais elle serviroit de bien peu, si ce Pere ne ioignoit à ces saintes industries, les

hands so joined that he holds the Cross and his Rosary; then his soul is borne upward to Heaven by an Angel, and the Spirits of the Blessed appear, awaiting him. In the other part, and in a lower position, I placed a woman, bent with age and dying, who, being unwilling to listen to a Missionary Father who is showing her Paradise, is stopping both her ears with her fingers. But there issues from Hell a Demon, who seizes her arms and hands, and puts his own fingers in the ears of this dying woman, whose soul [6] is carried away by three Demons; while an Angel, coming out of a cloud, sword in hand, hurls them down into the depths.

“ This sketch gave me an excellent theme for discoursing on the immortality of our souls, and on the pleasures and pains of the other life; and no sooner was the meaning of my Picture perceived than not another person was found who dared to say, ‘ I do not hear.’ Now, if that Picture had such an effect, I hope that the representation of Hell, on which I am working, will have a still greater one in the future.”

The invention of these Pictures is not altogether new: it had already been put to a holy use by a celebrated Missionary of our France; and there is no one who has read the life of Monsieur le Noblez,⁵ who does not admit that this was [7] one of the most admirable devices which he employed to instruct the various peoples in our sacred Mysteries.

Father Pierron has been able to imitate that great man, and to introduce in the depths of our forests a practice that has been of so great use in a nation already civilized. It was known that this holy method had been infinitely useful; but it would serve for

grands travaux qu'il luy faut necessairement souffrir, pour faire continuellement chaque semaine la visite de sept grands Bourgs, dans l'espace de sept lieues & demy de longueur, afin d'empescher, qu'aucun enfant, ny aucun adulte malade ne meure sans recevoir le Baptesme. Et si quelquefois quelqu'un échappe à sa diligence; c'est la plus [8] sensible affliction qu'il souffre, & ce qui luy fait demander qu'on luy envoie incessamment du secours. On luy a accordé ce qu'il desiroit: le Pere Boniface a esté choisi aussi-tost après son arriuée de France à Quebec, pour aller cette année seconder son zele.

L'on ne sçauroit dire si la guerre que les Iroquois ont avec les neuf nations des Loups repandues depuis Manhate, jusques aux environs de Quebec, est plus avantageuse à la foy Chrestienne, que la paix: La guerre les humilie par la perte de leurs gens: mais aussi les empeschant de s'arrester dans un lieu, elle met des obstacles à la conversion des guerriers, qui se separent en plusieurs bandes pour aller en party contre l'ennemy. Les Agniez & les Loups se font la guerre jusques [9] auprès de la nouvelle Orange, & s'estants pris se brûlent, & se mangent les uns les autres. Mais les Loups ont cet avantage, qu'estans grand nombre d'hommes & gens errants, ils ne peuvent estre facilement destruits par les Iroquois, & les Iroquois le peuvent estre plus facilement par les Loups.

On ne laisse pas toûjours de gagner quelques ames à IESVS-CHRIST dans ce tumulte des armes. Deux vieillards ne sembloient attendre pour mourir, que le Baptesme qu'ils receurent avec toute la consolation possible; mais un troisiéme qui se voyoit mourir avec

very little if the Father did not add to these sanctified industries the great labors that he has necessarily to undergo, in order to visit constantly each week seven large Villages, covering seven and a half leagues of distance, that he may prevent any child or any sick adult from dying without receiving Baptism. And, if occasionally some one escapes his diligence, it is the [8] keenest affliction that he suffers, and makes him ask that assistance be sent to him immediately. What he desired has been granted him: Father Boniface⁶ was chosen, immediately after his arrival from France at Quebec, to go this year and second his zeal.

It is difficult to say whether the war which the Iroquois are waging with the nine nations of the Loups, who are scattered all the way from Manhate to the environs of Quebec, is more advantageous than peace to the Christian faith. War humbles them by diminishing their numbers; but it also, by preventing them from remaining in one place, opposes obstacles to the conversion of the warriors, who separate into a number of bands, for the purpose of proceeding in detachments against the enemy. The Agniesz and the Loups make war on each other, as far as [9] the vicinity of new Orange; and, having taken captives on both sides, they burn and eat them. But the Loups have this advantage, that, having a great number of men, and being wandering tribes, they cannot be easily destroyed by the Iroquois, while the Iroquois can be more easily destroyed by the Loups.

Nevertheless, we do not cease to win over some souls to JESUS CHRIST, amid this tumult of arms. Two old men seemed to be only waiting for Baptism,

une parfaite presence d'esprit, afin de justifier son endurcissement, prenoit pour pretexte qu'il oublioit toutes les instructions que le Pere luy faisoit, du moment qu'il [10] estoit hors de la Cabanne; enfin estant pressé de se convertir, il dît qu'il avoit trop commis de crimes pendant sa vie, pour se convertir à l'heure de la mort: En effet comme la Providence Divine ne permet jamais, qu'un homme pour Sauvage qu'il soit, meure sans le Baptême, s'il a tâché de tout son possible de garder la loy naturelle; aussi Dieu permet-il souvent par une juste punition, que ceux qui ont mal vécu, soient privez du Baptême.

Vn autre Vieillard âgé de plus de cent ans, homme d'excellent jugement, & qui avoit esté la premiere teste du pays, a esté aussi baptisé, s'estant disposé à cette grace, par sa constance à venir prier Dieu en presence de tout le monde, malgré les railleries continuelles de [11] quelques-uns de sa nation encore infidèles.

Vne des choses, qui empêche le plus la conversion de ces barbares, est ce qu'on appelle parmy eux la jonglerie, ou l'art de guerir les malades par des surperstitions criminelles: neantmoins le Pere par son adresse a rendu cet art si ridicule, que personne n'ose souffler aucun malade en sa presence; les Jongleurs feignans qu'ils ont déjà fait leur operation, quand il entre dans la Cabane. Ce qui luy donne du credit pour cela, est qu'il procure aux malades beaucoup mieux que ces pretendus Medecins, la santé du corps avec celle de l'ame.

Vn autre soin des Missionnaires regarde les Captifs à qui l'on apprend à mourir en veritables Chrestiens, au milieu des flammes, après leur avoir [12] donné

in order that they might die; and they received it with all possible consolation. But a third,—who, in perfect possession of his faculties, saw death approaching,—in order to justify his obduracy, took as pretext, that he forgot all the instructions that the Father gave him, the moment he [10] was out of his Cabin. At last, being urged to become converted, he said that he had committed too many crimes in his lifetime to be converted in the hour of death. Indeed, as the Divine Providence never permits a man, Savage though he may be, to die without Baptism, if he has tried his best to keep the natural law; so, by a just punishment, God often suffers those who have lived wickedly to be deprived of Baptism.

Another Old man, more than a hundred years old,—a man of excellent judgment, and formerly the head of the country,—was also baptized. He had prepared himself for this grace by his constancy in coming to pray to God, in the presence of all the people, in spite of the continual raillery of [11] some of his nation who were still infidels.

One thing which acts as the greatest obstacle to the conversion of these barbarians is what is called among them “jugglery,” or the art of healing the sick by criminal superstitions. Nevertheless, the Father, by his address, has rendered this art so ridiculous that no one dares to operate on a sick person in his presence,—the Jugglers pretending that they have already executed their manipulations, when he enters the Cabin. What gains him credit in this matter is, that he, much better than those pretended Physicians, procures for the sick health of body, as well as that of the soul.

le Baptême: & quelquefois il est arrivé que les Iroquois ont eux-mêmes fervi d'interpretes pour leur apprendre nos myſteres. On peut faire voir par pluſieurs exemples que Dieu opere dans l'ame de ces infidelles, en les frappant de ſa crainte: En voicy un aſſez remarquable. Vn Capitaine de guerre de la nation des Agnez devant partir le lendemain pour aller contre les Loups leurs ennemis, alla demander au Pere dans la Chapelle que les Sauvages ont eux-mêmes dreſſée, ce qu'il feroit, & ce qu'il diroit pour aller au Ciel, s'il arrivoit qu'il fuſt pris en guerre & qu'il deuſt eſtre brûlé: cette demande touche le cœur du Pere, & l'obligea de luy enſeigner la maniere de faire un acte de contrition, lequel ce Sauvage repaſſa durant [13] une heure dans ſon eſprit pour le bien apprendre, & puis le luy repeta ſouvent, qui eſt une marque que ces Barbares commencent à apprehender une autre vie; & l'on doit raifonnalement croire que cette crainte qui eſt le commencement de la veritable ſageſſe, leur ſera ſalutaire.

Comme la crainte de la mort ſe fait ſentir à ceux qui ne ſont pas encore baptizez, le mepris de la vie eſt admirable en ceux qui ont receu le Baptême. Ceux qui croient en Dieu, dit une femme Iroquoife, qui avoit couché deux nuits toute ſeule à la campagne en danger d'eſtre enlevée par quelqu'un de la nation des Loups, ne doivent point craindre la mort, puisqu'elle leur ſert de paſſage pour aller au Ciel.

[14] Quoy qu'il y en ait parmy les Agniesz qui n'ont pas la Foy; neanmoins pluſieurs d'entre eux ont une veritable ſoiſ, & une veritable faim de la Juſtice: & il ſe trouve que Dieu fait apprendre à quelques-uns

Another care of the Missionaries has to do with the Captives, whom they teach how to die like true Christians in the midst of the flames, after [12] Baptizing them; and sometimes it has happened that the Iroquois themselves have acted as interpreters to teach these victims our mysteries. It can be shown, by a number of examples, that God works in the souls of these infidels, by striking them with fear of him; here is one, that is quite remarkable. A war-Captain, belonging to the nation of the Agnez, intending to set out on the following day to proceed against their enemies, the Loups, went to the Chapel, built by the Savages themselves, and asked the Father what he should do and what he should say, in order to go to Heaven, if it should happen that he were taken in war and were to be burned. This demand touched the Father's heart, and constrained him to teach the man the method of performing an act of contrition. This the Savage rehearsed [13] to himself for an hour, in order to learn it thoroughly; and then repeated it often to the Father—which is a sign that these Barbarians are beginning to apprehend another life; and it may be reasonably believed that that fear which is the beginning of true wisdom will be salutary for them.

While the fear of death makes itself felt in those who are not yet baptized, the contempt for life is admirable in those who have received Baptism. "Those who believe in God," said an Iroquois woman who had lain two nights all alone in the fields, in danger of being carried off by some one of the nation of the Loups, "need not fear death, since it serves them as a passage to Heaven."

[14] Although there are among the Agniez those

d'eux leurs prieres d'une façon qui semble tenir du miracle. Il y a des femmes Sauvages si ferventes dans la priere, qu'elles y passent les nuits toutes entieres, & si devotes envers la sainte Vierge, qu'elles difent chaque iour plusieurs fois leur Chapelet.

La premiere chose qu'elles font, lors qu'elles vont travailler dans leurs champs, est d'inviter celles qui font de leur compagnie, d'offrir à la Mere de Dieu la mesme priere, à laquelle elles joignent toutes ensemble quantité d'Oraisons jaculatoires qu'elles adressent à Dieu. [15] N'est ce pas la montrer qu'on est capable du Christianisme?

La vraye pieté commence à se former de telle maniere dans les esprits des Agniez, que le Pere qui en a la conduite, écrit qu'il a celebré la derniere Feste de Pasques avec beaucoup de solemnité. Qu'il a donné à ses nouveaux Chrestiens la sainte Communion. Que la ceremonie du Vendredy Saint s'y est faite comme en France, & que tous y ont adoré nostre Seigneur en Croix.

Le Catechisme se fait deux fois le iour; une fois pour les hommes, & l'autre pour les femmes. Et la ferveur y est si grande, que les personnes mariées n'ont point de honte de s'y faire interroger publiquement. Il s'est trouvé une femme assez capable pour apprendre la forme [16] du Baptême, & tout ce qui est necessaire pour l'administration de ce premier Sacrement de l'Eglise, qui est la porte de tous les autres; quoy qu'on ne luy en aye pas encore permis l'usage & l'exercice.

Cette femme devoit estre envelopée dans un massacre que firent les Loups de plusieurs Agniez, presque à cent pas de la pallissade d'un de leurs

who have not the Faith, nevertheless many among them have a veritable hunger and thirst after Righteousness; and it comes to pass that God causes some of them to learn their prayers in a way that seems to border on the miraculous. There are Savage women so fervent in prayer that they pass whole nights in it; and so devout toward the blessed Virgin that they say their Rosary several times every day.

The first thing that they do, when they go to work in their fields, is to invite those who are of their company to unite in offering to the Mother of God a prayer,—to which they add, all together, a great many jaculatory Orisons, which they address to God. [15] Does not that show that they are capable of receiving Christianity?

True piety is beginning to take form in the hearts of the Agniez, in such a manner that the Father who has charge of them writes that he celebrated the last Easter Festival with much solemnity; that he has given holy Communion to his new Christians; and that the ceremony of Good Friday was performed as in France, all adoring our Lord on the Cross.

The Catechism is taught twice a day,—once for the men, and again for the women,—and the fervor there displayed is so great that married persons are not ashamed to be publicly catechized. One woman has been found sufficiently qualified to learn the form [16] of Baptism, and all that is necessary for administering this first Sacrament of the Church, which is the door to all the others,—although she has not yet been allowed the use and practice of it.

This woman came near being included in a massacre inflicted by the Loups on a number of Agniez, almost within a hundred paces of the palisade of one

Bourgs, où les ennemis s'étoient mis en embuscade; mais il arriva que cette femme devant aller avec les autres travailler à son champ, elle les envoya devant elle, avec assurance de les fuir incontinent après: là dessus elle s'endort tout à coup, & au même moment l'on entend le cry des personnes que l'on massacre. Ah! dit cette bonne Chrestienne, je reconnois bien que Dieu vouloit me conserver, [17] & je ne cesse point de le remercier de cette grace.

Voicy une chose qui n'est pas moins remarquable. L'une de ces femmes blessées par les Loups leurs ennemis, raconte qu'elle fut attaquée par l'un d'eux qui luy donna trois coups de hache sur la teste, pendant qu'elle se deffendoit courageusement contre luy: mais qu'un autre coup qui luy fut donné a costé de l'œil droit, la jetta par terre, & l'épuisa de sang & de forces. Alors, ainsi qu'elle l'a rapporté au Pere, elle fit cette priere. *IESVS* vous estes le maistre de ma vie, ayez pitié de moy; car si je meurs en l'estat où je suis, sans estre baptisée, je seray eternellement brûlée dans des feux qui ne s'esteignent iamais. A peine auoit-elle acheué ces paroles, qu'elle sentit une force qui se coula par [18] tout son corps. Elle se releua sur le champ; & comme elle alloit se saisir de la hache de son ennemi, qui la pouvoit aisement tuer, il prit à l'heure même la fuite. Cela obligea cette femme à demander le Baptême, & à dire, ie veux croire & honorer le reste de mes iours, *IESVS* mon liberateur.

Certes voila de tres-beaux commencemens, & bien qu'en la nouvelle Eglise des Agniez, il n'y ayt pas grand nombre d'adultes, parce qu'on ne les baptise qu'avec beaucoup de precaution; elle ne laisse pas

of their Villages, where the enemy had stationed themselves in ambuscade. It happened that this woman, having to go with the others to work in her field, sent them on ahead of her with the assurance that she would follow them immediately afterward. Thereupon she suddenly fell asleep; and, at the same moment, the cry of the persons being massacred was heard. "Ah!" said that good Christian, "I recognize clearly that it was God's will to preserve me, [17] and I do not cease to thank him for that favor."

Here is an occurrence that is not less remarkable. One of those women wounded by their enemies, the Loups, relates that she was attacked by one of the latter, who gave her three blows on the head with a hatchet, while she defended herself courageously against him. But another blow, which was given her near her right eye, threw her to the ground, and left her faint and bleeding. Then—as she reported the event to the Father—she uttered this prayer: "JESUS, you are the master of my life; take pity on me, for if I die in the condition in which I am, without being baptized, I shall be eternally burned in the fires that are never extinguished." Scarcely had she finished these words, when she felt a strength diffused through [18] her whole body. She straightway arose, and as she was about to seize the hatchet of her enemy, who was easily able to kill her, he at the same instant fled. That constrained the woman to ask for Baptism, and to say, "I will believe in and honor, for the rest of my days, JESUS my liberator."

Certainly those are very propitious beginnings; and, although there are not a great many adults in

d'avoir des ames heroiques parmi des femmes Catechumenes, qui font beaucoup d'impression fur l'esprit de leurs marys, & qui remportent tous les jours d'illustres victoires contre ceux qui les veulent engager dans le crime. [19] Comme l'on preffoit une de ces nouvelles Chrestiennes de quitter la priere jufques à la menacer; elle fut assez genereufe pour repondre en cette occasion à fon mary: Je fuis maiftresse de moy-mefme, je fais ce qu'il me plaift: & toy fais ce que tu voudras. D'autres se moquent des injures, & difent hautement; n'importe, qu'on nous tuë; car cette vie eft peu de chofe, & nous efperons que Dieu nous fera mifericorde.

La conftance de quelques nouveaux Chrestiens n'eft pas moins à eftimer dans un de leurs Bourgs, nommé Gandaouiaguen fous la conduite d'un fervent Catechifte: & bien que la raillerie foit infiniment fenfible à ces peuples, ils ne laiffent pas de la fupporter genereufement pour l'amour de IESVS-CHRIST. [20] Nous baiffons la tefte à ces injures, difent-ils au Pere; & quand nous fommes affemblez, nous prions Dieu qu'il ouvre les yeux à ces moqueurs pour voir ce que nous voyons. En un mot l'experience fait voir tous les jours plus que jamais, que les Sauvages font capables de tout (auffi bien que les François) dans les chofes qui regardent la pieté & le fervice de Dieu. Ils fçavent tout ce qui eft de plus difficile dans le Myftere de la fainte Trinité; ils diftinguent les deux natures en IESVS-CHRIST; ils connoiffent ce que l'Eglife enseigne de l'im[m]ortalité de nos ames, du jugement, du peché mortel, du peché veniel, & du peché originel: & comme on s'applique particulierement à leur enseigner les prieres

the new Church of the Agniez, because they are baptized only with great precaution, it does not fail to have heroic souls among the women Catechumens,—who make a great impression on their husbands' minds, and gain illustrious victories every day over those who wish to involve them in crime. [19] When one of these new Christians was being urged, even to the point of threats, to give up prayer, she was spirited enough to answer her husband on this occasion: "I am my own mistress, I do what I choose; and do thou what thou chooseth." Others mock at insults, and boldly exclaim: "No matter, let them kill us; for this life is a small matter, and we hope God will have mercy on us."

Not less estimable is the constancy of some new Christians in one of their Villages called Gandaouaguén, under the direction of a fervent Catechist; and, although these tribes are infinitely sensitive to railery, they do not fail to bear it nobly for the love of JESUS CHRIST. [20] "We bend our heads to these insults," they say to the Father; "and, when we are assembled, we pray God to open the eyes of those scoffers, in order that they may see what we see." In a word, experience shows every day more than ever that the Savages (as well as the French) are capable of everything in matters that concern piety and the service of God. They know all that is most difficult in the Mystery of the holy Trinity; they distinguish the two natures in JESUS CHRIST; they are familiar with what the Church teaches about the immortality of our souls, the judgment, mortal sin, venial sin, and original sin; and as particular attention is being given to teaching them the ordinary prayers, and the Commandments [21] of God and of

ordinaires & les Commandemens [21] de Dieu & de l'Eglise, qu'ils chantent tous les Dimanches en vers Iroquois; c'est aussi ce qu'ils n'ignorent pas non plus que le reste, dont la connoissance est absolument necessaire, lorsque on les reçoit au Baptême.

Il n'est pas jusques aux petits enfans qui ne paroissent capables des plus belles impressions de la foy. Vn exemple entre les autres le va faire voir. Vne femme Iroquoise avoit eu vn soin particulier de l'instruction de l'un de ses enfans, âgé d'environ trois ans: comme elle tomba malade, il luy demanda au plus fort de son mal, ce qu'elle avoit à se plaindre de la forte. Je suis malade, mon fils luy répond sa mere; alors ce petit enfant s'adressant à nôtre Seigneur, luy dit; Seigneur qui estes le maître de nos vies ayez pitié [22] de ma mere, & luy rendez la santé. Cet enfant est le mesme à qui on a donné une image où sont representez nos mysteres; il les sçait parfaitement, & monstre l'esprit qu'il a capable de tout. L'Ambassade des principaux guerriers d'Agnié qui sôt venus le printêps vers M^r de Courcelle nôtre Gouverneur, pour luy demander avec des presents quelques-uns de nos Peres, afin d'assister celui qui a soin de leur Eglise, est une marque qu'ayans de l'inclination pour la Foy, on a sujet de concevoir de grandes esperances de leur conversion. De plus la paix qu'ils font d'eux-mesmes venus les premiers affermir par de nouveaux presents, contribuera beaucoup à l'avancement de la Religion, dans la juste crainte que leur donnent les armes du Roy, sous la conduite [23] de Monsieur de Courcelle, dont ils redoutent le courage, & qui à mesme temps qu'il agit avec eux de la maniere la plus propre à les tenir dans le devoir,

the Church,—which they sing, every Sunday, in Iroquois verses—in this, too, the knowledge of which is absolutely necessary when they are admitted to Baptism, they are not ignorant any more than in the rest.

Even the little children appear susceptible to the most beautiful impressions of the faith. One example, among others, will show this. An Iroquois woman had bestowed especial care on the instruction of one of her children, who was about three years old. Upon her falling ill, he asked her, at the height of her illness, what was the matter with her, that she complained so. “I am ill, my son,” his mother answered him. Then this little child, addressing himself to our Lord, said to him: “Lord, who art the master of our lives, take pity [22] on my mother and restore her health.” This child is the same to whom was given a picture in which our mysteries are illustrated; he knows them perfectly, and shows an intelligence capable of all things. The Embassy of the principal warriors of Agnié—who came in the spring to Monsieur de Courcelle, our Governor, with presents, asking for some of our Fathers, in order to assist him who has charge of their Church—is a sign that they are well disposed toward the Faith, and that there is reason to conceive great hopes for their conversion. Moreover, the peace, which they themselves took the initiative in coming to ratify with new presents, will contribute greatly to the advancement of Religion, through the just fear inspired in them by the arms of the King, under the command [23] of Monsieur de Courcelle. They fear his courage; and, at the same time that he treats them in a manner best fitted to hold them to their allegiance,

leur inspire par ses paroles le respect qu'ils doivent à la Foy Chrestienne & aux Predicateurs de l'Evangile.

Ces Barbares ont maintenant vne si haute idée de la valeur des François, qu'ils pensent qu'il n'y a que la protection du Roy qui les puisse deffendre de leurs ennemis: c'est pourquoy ils font venus demander du secours à Monsieur nostre Gouverneur contre la nation des Loups, comme pour la deffense d'un pays qui est dé-jà au Roy par la force des armes, & qu'ils ne tiennent que parce que il luy plaist de le leur laisser. C'est ainsi que les Ambassadeurs d'Agnié se font expliquez [24] dans leur harangue.

Toutes ces choses iointes au courage qui est naturel à la nation des Agniesz, confirment plus que jamais qu'on y peut faire une florissante Eglise. Les victoires de la pudeur y font fort illustres: j'ay admiré la vertu d'une jeune femme nouvellement convertie & sollicitée au mal, avec assurance que le Pere Missionnaire ne le sçauoit pas. Elle respondit s'il ne le sçait pas, Dieu le sçaura à qui rien n'est caché, & qui seul est à craindre plus que tous les hommes du monde. Cette réponce arresta l'infolence de celui qui la sollicitoit au mal. C'est la même qui a depuis imité saint Thomas prenant comme luy un tison ardent à la main pour deffendre sa pudeur. C'est se tromper, que de croire que les Sauvages soient incapables [25] de la force Chrestienne. Comme l'on exhortoit un vieillard Chrestien, âgé de quatre-vingt dix ans à souffrir en ce monde, dans la veüe qu'on ne souffre plus en Paradis; il répliqua, je n'ay pas besoin que l'on m'encourage; le Paradis avec ses biens m'encourage assez. Cet

he inspires in them, by his words, the respect that they owe to the Christian Faith and to the Preachers of the Gospel.

These Barbarians have now so high an idea of the valor of the French, that they think there is nothing but the King's protection that can defend them from their enemies. That is why they came to ask help of Monsieur our Governor against the nation of the Loups, as for the defense of a country which already belongs to the King by force of arms, and which they hold only because he is pleased to let them have it. It is thus that the Ambassadors from Agnié explained themselves [24] in their harangue.

All these things, joined to the courage that is natural to the nation of the Agniez, confirm more than ever the belief that a flourishing Church can be formed among them: very illustrious are the victories of modesty there. "I admired the virtue of a young woman, newly converted, and solicited to sin with the assurance that the Mission Father would not know about it. 'If he does not know,' replied she, 'God will know it, from whom nothing is hidden, and who alone is more to be feared than all the men in the world.' This answer curbed the insolence of the one who was urging her to do wrong. She is the same woman who has since imitated saint Thomas, holding a glowing firebrand in her hand, as he did, to guard her chastity." It is self-deception to think that Savages are incapable [25] of Christian strength. When an old man, ninety years of age, was being exhorted to bear suffering in this world, considering that he would no longer suffer in Paradise, he replied: "I do not need to be encouraged; Paradise, with its joys, encourages me enough." This man, who had

homme qui avoit gouverné tout le pays, fut baptisé le jour de la Feste de tous les Saints, dont il porte le nom. Les Agniez ont d'eux-mêmes pris garde qu'une seule chose estoit capable de destruire ces beaux commencements de la pieté Chrestienne, & qu'il y avoit chez eux un Demon estrangier plus à craindre que ceux qu'ils adoroient dans leurs songes. Ce Demon est la boisson enyvante, qui leur venoit de la nouvelle Orange. Ils ont cherché dans un Conseil public les moyens [26] d'arrester ces defordres, qui ruinoient entierement la Foy, & les corps de leur jeunesse, & ayant appris du Pere Pierron, que le moyen le plus efficace estoit de presenter eux mêmes une requeste pour cela au Gouverneur general de Manhate, les plus considerables d'entre eux ont esté luy en presenter une qu'on leur avoit dressée. Voicy la responce que fit le Gouverneur de Manhate, & à la requeste des Agniez, & à la lettre du Pere qu'il y avoit jointe: ce sont les propres termes tirés mot à mot de l'original.

PERE,

Par vostre derniere, j'apprens vostre complainte laquelle est fecondée par celle des Capitaines [27] Iroquois, des Sachems, des Indiens, comme il appert plus ouvertement par leur requeste enclose dans la vostre, qui est touchant la grande quantité de liqueurs que quelques-uns d'Albanie prennent la liberté de vendre aux Indiens; en ce faisant, que de grands defordres se sont commis par eux, & est à craindre de dauantage, si l'on n'y preuient. Pour responce, vous sçaurez que j'ay pris tout le soin possible, & y continueray sous de tres seueres amandes, à restraindre

governed the whole country, was baptized on all Saints' day, the name of which he bears. The Agniez have of their own accord considered the fact that a single thing was capable of destroying these fair beginnings of Christian piety; and that there was in their midst a foreign Demon, more to be feared than those that they worshiped in their dreams. This Demon is the intoxicating liquor that was coming to them from new Orange. They sought means, in a public Council, [26] to put a stop to those disorders, that were utterly ruining both the Faith and the bodies of their youth. Having learned from Father Pierron that the most efficacious means was to present, personally, a petition to this end to the Governor-general of Manhate, the most influential men among them went thither, and presented to him a memorial that had been drawn up for them. Following is the reply made by the Governor of Manhate, both to the petition of the Agniez, and to the letter of the Father which he had added to it. These are the very terms, taken word by word from the original:⁷

FATHER:

By your last letter, I learn your complaint, which is seconded by that of the Iroquois Captains, [27] the Sachems, and the Indians, as appears more clearly in their petition, enclosed in yours, touching the great quantity of liquors that some men in Albanie take the liberty to sell to the Indians, thereby causing them to commit great disorders, more of which are still to be feared unless measures be taken to prevent them. In reply, you will learn that I have taken all possible care, and will continue to do

& empêcher de fournir aux Indiens aucun excez. Et je fuis fort aise d'entendre que telles vertueufes cogitations procedent des Infideles, à la honte de plusieurs Chrestiens. Mais cela doit estre attribué à vos pieufes instructions, vous qui estant bien versé en une estroite discipline, leur [28] auez montré le chemin de mortification, tant par vos preceptes que pratique.

Vostre tres-humble

Du Fort Iaques 18.
de Novembre 1668.

affectionné seruiteur
FRANCIS. LOVELACÉ:

Nous allons finir ce Chapitre par le nombre de ceux qui ont esté baptifez à Agnié, ou par le Pere Fremin, ou par le Pere Pierron pendant ces deux années 1668. & 1669. L'on compte de baptizez iufques à cent cinquante & vn, dont plus de la moitié estoient enfans ou vieillards, qui sont morts bien-toft apres leur Baptefme. Cette moisson doit passer pour assez abondante dans une terre inculte, & nous devons beaucoup efperer après de si beaux commandemens.

[29] On doit après Dieu la naissance de cette Eglise florissante à la mort & au sang du Reverend P. Iogues. Il l'a versé au mesme lieu que commence à naître ce nouveau Christianisme, & il semble que nous pouvons de nos jours verifier en sa personne ces belles paroles de Tertullien, que le sang des Martyrs est la semence des Chrestiens. Et si la mort des Martyrs est comme dit excellemment un Pere de l'Eglise, la science de l'éternité, *scientia æternitatis*, nous pouvons affeurer que la mort du Pere Iogues a merité à ces Infidelles, qui l'ont autrefois massacré, que Dieu

so, to restrain and prevent, under very severe penalties, the furnishing of any excess to the Indians. And I am very glad to hear that such virtuous thoughts proceed from the Infidels, to the shame of some Christians. But that is to be ascribed to your pious teachings—you who, being well versed in a strict discipline, [28] have shown them the path of mortification, not only by your precepts, but by your practice.

Your very humble,

From Fort James,
November 18, 1668.

affectionate servant,
FRANCIS LOVELACE.

We will finish this Chapter with the number of those who have been baptized at Agnié, either by Father Fremin or by Father Pierron, during these two years, 1668 and 1669. The list of baptized amounts to a hundred and fifty-one, more than half of whom were children or old people who died very soon after their Baptism. That harvest may be regarded as tolerably abundant in a land not under cultivation, and we ought to hope for much after such prosperous beginnings.

[29] The birth of this flourishing Church is due, next to God, to the death and the blood of the Reverend Father Jogues. He poured out his blood on the same spot where this new Christianity is beginning to be born; and we seem to be able in our day to verify, in his person, those beautiful words of Tertullian,—that “the blood of the Martyrs is the seed of the Christians.” And, if the death of the Martyrs is, as a Father of the Church well says, the science of eternity, *scientia æternitatis*, we can affirm that the death of Father Jogues has earned for those Infidels,

leur donnât, par le moyen de ses successeurs, la science de l'Evangile, qui est la véritable science de l'éternité bien-heureuse, qu'il leur avoit annoncée trois diverses fois, qu'il alla [30] dans leur pays, sans craindre la cruauté de ces Barbares.

who murdered him in time past, that God should give them, by means of his successors, the science of the Gospel. This is the true science of the blessed eternity that he had proclaimed to them, at three different times when he went [30] into their country, without fearing the cruelty of those Barbarians.

CHAPITRE II.

DE LA MISSION DE SAINT FRANÇOIS XAVIER DANS LE
PAYS DES ONNEJOÛTS OU NATION
DE LA PIERRE.

LES Onnejoûts éloignent de là nation des Agniez d'environ trente lieuës vers le Midy, & distants de Quebec d'environ cent quarante lieuës, sont de tous les Iroquois les moins traitables, & les armes des François n'ayans pas encore penetré jusques là, ils ne nous craignent, que par l'experience de leurs voisins les Agniez. Ce peuple qui méprise les autres, depuis leur defaite, est d'une humeur bien contraire à la Foy Chrestienne & exerce beaucoup par sa fierté la [31] patience d'un Missionnaire. Il falloit que la providence Divine leur donnast un homme tout propre à les cultiver, & qu'elle leur choisist un esprit qui pust par sa douceur domter ces naturels farouches.

Le Pere Iacques Bruyas a esté celuy, que la providence Divine leur a destiné; mais ses peines ne sont payées pour l'ordinaire que de rebu[t]s & de mépris. Il ne croit neantmoins pas son temps mal employé, il met sa joye dans ses souffrances, & il écrit dans une de ses lettres, qu'il juge que tous ses travaux sont bien recompensez, quand il peut baptiser quelque enfant moribond, dont il met par ce moyen le salut en asseurance.

L'Apostasie de quelques Chrestiens adultes, fait son plus rude supplice, comme il l'écrit luy mesme: [32]

CHAPTER II.

OF THE MISSION OF SAINT FRANÇOIS XAVIER IN THE
COUNTRY OF THE ONNEIOUTS, OR "NA-
TION OF THE STONE."

THE Onneiouts⁸—distant from the nation of the Agniesz about thirty leagues toward the South, and from Quebec about a hundred and forty leagues—are the least tractable of all the Iroquois; and as the arms of the French have not yet penetrated to them, they do not fear us, except from the experience of their neighbors the Agniesz. This tribe of Onneiout, despising the others since their defeat, is of a temper greatly opposed to the Christian Faith; and, by its pride, gives much exercise [31] to a Missionary's patience. It was necessary that Divine providence should give them a man entirely fitted for cultivating them; and that it should choose for them a spirit that could, by its gentleness, tame those fierce natures.

Father Jacques Bruyas was the one whom Divine providence assigned them; but his pains are rewarded ordinarily only by rebuffs and scorn. Yet he does not think his time ill spent; he makes his sufferings his delight; and he writes in one of his letters that he esteems all his labors well repaid when he is able to baptize some dying infant, whose salvation he assures by this means.

The Apostasy of some adult Christians is his severest punishment, as he himself writes; [32] but

mais Dieu a accoustumé de luy faire gagner quelque ame pour celle qu'il viêt de perdre. Au milieu des alarmes continuelles que les Loups & les peuples d'Andastrogué donnent aux Onnejouts, le Pere ne laisse pas de faire trouver la paix de l'ame & du Paradis à quelques vieillards qui meurent bien tost après le Baptesme.

Le grand empechement de la conversion de ce peuple, & le principe de son inconstance, est le grand amour qu'il a pour la vie. Cet amour le fait recourir à ses superstitions ordinaires pour donner la santé aux malades. Vne femme qui paroissoit tres-fervente dans l'exercice de la priere depuis le temps qu'elle avoit reçu le Baptesme à Quebec, est miserablement retournée à son idolatrie, par le desir de [33] sauver la vie à sa fille. Mais si cette mere a perdu sa couronne, elle a esté donnée à une autre femme: & il y en a parmy cette nation qui ont d'admirables fentiments de devotion.

Voicy un exemple qui montre que Dieu se plaist à se faire connoistre particulièrement aux lieux où la voix de l'Evangile ne s'est point encore fait entendre. Vn homme agé de soixante & dix ans a merité la grace du Baptesme, par le bon usage qu'il a toujours fait de la connoissance qu'il a eu de tout temps du maistre de nos vies, ainsi qu'il parle luy mesme. Cette lumiere naturelle & divine tout ensemble, a agy d'une excellente façon sur son ame; elle luy a toujours fait offrir à Dieu ses Castors, ses Cerfs, & toute sa chasse. *Signatum* [34] *est super nos lumen vultus tui.* ô Dieu! vostre lumiere & la connoissance de vostre Estre souverain est un sceau gravé sur les ames les plus Sauvages.

God has been wont to make him gain some soul in return for the one that he has just lost. In the midst of the continual alarms that the Loups and the peoples of Andastrogué cause the Onneiouts, the Father ceases not to enable some old persons—who die soon after Baptism—to find peace for their souls, and Paradise.

The great obstacle to the conversion of these people, and the cause of their inconstancy, is the great love they have for life. This love makes them revert to their ordinary superstitions, in order to give health to the sick. A woman who, from the time she had received Baptism at Quebec, seemed very fervent in the observance of prayer, returned miserably to her idolatry, through the desire to [33] save her daughter's life. But if this mother has lost her crown, it has been given to another woman; and there are those in this nation who have admirable sentiments of devotion.

We give an example which shows that God is pleased to make himself recognized, especially in places where the voice of the Gospel has not yet made itself heard. A man seventy years old has merited the grace of Baptism, by the good use that he has always made of the knowledge which he has had, all his life, of the master of our lives—as he himself says. This light, natural and divine at the same time, has acted in an excellent way upon his soul, causing him always to offer his Beavers, his Stags, and all the fruits of his chase to God. *Signatum* [34] *est super nos lumen vultus tui*. O God! your light and the knowledge of your sovereign Being is a seal graven on the most Savage souls.

This mixture of good and ill, of hope and fear for

Ce mélange de bien et de mal, d'esperance, & de crainte, pour le salut de ces ames rachetées du sang d'un Homme-Dieu, fait recourir continuellement le Pere à la priere, & le fait veiller sans cesse. Il est occupé tous les jours à visiter les Cabanes, & à faire en sorte que les malades ne meurent point sans recevoir le Baptesme; & il luy faut pour cela, souffrir les menaces des insolents, & sur tout des yvrognes, qui ont plusieurs fois presque abbatu à coups de haches sa nouvelle Eglise & qui ont en fuite attenté à sa vie.

Adjoutez à cela la pauvreté de son [35] viure. Il n'a pendant la plus grande partie de l'année que des grenouilles seches, encore est-ce en ce pays là faire bonne chere que d'en avoir. C'est neantmoins cette sorte de vie, qui donne la vocation aux Missionnaires, & qui leur fait demander à l'envy ces lieux les plus abandonnez, & les plus destituez des consolations humaines, parce qu'ils sont les plus remplis de souffrances toujours accompagnées des consolations divines. Puisque la sainte vie d'une fervente Chrestienne nommée Aouguenhaon fait la plus grande consolation du Pere, qui a soin de cette nouvelle Eglise: on fera bien aise de sçavoir ce qu'il écrit luy mesme de l'innocence de cette femme.

Elle est, dit-il, la plus fervente de toutes, & la plus solidement Chrestienne. [36] Non; je n'ay jamais rien veü de plus innocent qu'elle, ny personne qui eust une conscience plus tendre pour une Sauvage. Elle me vint trouver il y a quelque temps, dans la crainte d'avoir commis un grand peché; parce qu'une femme de sa cabane luy ayant dit qu'elle vouloit luy raconter son songe, elle luy avoit répondu dans le premier mouvement qui n'est pas libre, je vous écoute.

the salvation of those souls redeemed by the blood of a Man-God, causes the Father to have continual recourse to prayer, and makes him watch without ceasing. He is occupied every day in visiting the Cabins, and in taking precautions that the sick shall not die without receiving Baptism; and to that end, he has to suffer the threats of the insolent, and, above all, of the drunken,—who have several times almost demolished his new Church with their hatchets, and have then made an attempt on his life.

Add to this the poverty of his [35] living. During the greater part of the year he has only dried frogs, and yet, in that country, to have these is considered good living. It is, however, this kind of life that gives the vocation to Missionaries, and makes them enviously ask for these places,—the most deserted, and the most destitute of human comforts,—because they are most filled with sufferings, yet always accompanied by divine consolations. Since the holy life of a fervent Christian woman, named Aouguenhaon, constitutes the greatest consolation of the Father having charge of that new Church, the reader will be very glad to know what he himself writes about the innocence of this woman.

“She is,” he says, “the most fervent of all, and the most steadfastly Christian. [36] No, I have never seen a better example of innocence than she; or any one who, for a Savage, had a tenderer conscience. She came to find me, some time ago, in the fear of having committed a great sin,—because, when a woman of her cabin told her that she wished to relate her dream to her, she had answered the woman, in the first involuntary impulse, ‘I am listening to you.’ My pleasure is to see her so faithful

Mon plaisir est de la voir si fidelle, & si fervente parmy tant de personnes lâches, & de sçavoir qu'elle parle hautement de la Foy dans les cabannes. Elle n'est pas écoutée, mais Dieu ne laissera pas de recompenser son zele, & dé-jà elle est assurée d'avoir quatre de ses enfants dans le Ciel. Ma joye, dit elle souvent, est l'esperance de les aller voir, [37] & je mourray plutôt que de quitter la Foy que j'ay embrassée.

Le nombre des Baptisez monte à peu pres à trente, dont la plus part jouissent dé-jà de la gloire. Voilà l'estat de cette Mission, à laquelle le Pere a donné le nom de S. François Xavier qui est le protecteur de ce nouveau monde; Et y est honoré en cette qualité chaque année par une feste solemnelle que Monseigneur de Petrée a établie dans toute la Nouvelle France.

and so fervent amid so many loose persons, and to know that she speaks openly of the Faith in the cabins. She is not listened to, but God will not fail to reward her zeal, and already she is assured of having four of her children in Heaven. 'My joy,' she often says, 'is the hope of going to see them; [37] and I will die sooner than quit the Faith that I have embraced.'"

The number of the Baptized amounts to nearly thirty, the greater part of whom already rejoice in glory. Such is the condition of that Mission, to which the Father has given the name of St. Francis Xavier, who is the protector of this new world. He is honored here in that character, every year, by a solemn festival, instituted by Monseigneur of Petræa in all New France.

CHAPITRE III.

DE LA MISSION DE SAINT IEAN BAPTISTE DANS LE
PAYS D'ONNONTAGUÉ, OU NATION DE
LA MONTAGNE.

APRÈS la nation des Agniesz, & celle des Onnejouts, allant [38] entre le Midy & l'Occident on rencontre Onnontagué. C'est un grãd Bourg, qui est le centre de tous les peuples Iroquois, & le lieu des assemblées generales qu'ils font chaque année.

Cette Mission a autrefois esté la plus florissante de toutes celles que nos Peres avoient commencé d'establiir parmy ces peuples; & comme elle est encore aujourd'huy l'une des principales, on luy a donné deux Ouvriers qui la cultivent, sçavoir le Pere Iullien Garnier, & le Pere Pierre Millet. Mais ce n'est pas sans beaucoup de peine, qu'ils font renaitre l'esprit de la Foy qui estoit demeurée déja plusieurs années comme morte dans les ames de ces Barbares.

Vn des grands obstacles que l'on trouve, est le songe, qui semble [39] estre l'unique Divinité de ce pays, à laquelle ils deferent en toutes choses. Comme ils ne troublent point nos prieres, & que même les plus superstitieux y assistent; ils ne peuvent pas souffrir aussi qu'on s'oppose à leurs ceremonies, & ils croient qu'on desire leur perte, si l'on veut destruire le songe, qu'ils regardent comme la chose qui les fait vivre.

CHAPTER III.

OF THE MISSION OF SAINT JEAN BAPTISTE IN THE
COUNTRY OF ONNONTAGUÉ, OR "NA-
TION OF THE MOUNTAIN."

AFTER the nation of the Agniesz and that of the Onneiouts, going [38] in a Southwesterly direction, one comes to Onnontagué,—a large Village, the center of all the Iroquois tribes, and the place of the general assemblies that they hold each year.⁹

This Mission was formerly the most flourishing of all those that our Fathers had begun to establish among those peoples; and, as it is still to-day one of the principal ones, there have been assigned to it two Workers who are cultivating it,—namely, Father Jullien Garnier and Father Pierre Millet. But it is not without much difficulty that they cause the rebirth of the spirit of the Faith, which had already lain for several years, as if dead, in the souls of those Barbarians.

One of the great obstacles encountered is found in dreams, which seem [39] to constitute this country's sole Divinity, to which they defer in all things. As they do not disturb our prayers, and as even the most superstitious attend them, so they cannot suffer any opposition to their ceremonies; and they think their ruin is desired, if any one tries to do away with this divinity, which they regard as the thing that makes them live.

On tint un jour un celebre confeil fur le fonge d'un vieillard malade- Il avoit dit qu'il avoit veu en dormant un homme de la hauteur feulement d'une coudée, & qu'il luy avoit montré premierement des gouttes de fang lesquelles tomboient du Ciel. Il adjoûtoit de plus, qu'il en eftoit mefme tombé des hommes; mais dans un pitoyable eftat: car on leur avoit [40] coupé les doigts & le nez; en un mot on les avoit traitez en Captifs. Enfin ce vieillard affu- roit qu'un de ces petits hommes luy avoit dit qu'on le traiteroit ainfi dans le Ciel, & que tous ceux, qui y iroient feroient entre les mains des Andaftoguez leurs ennemis.

Mais vn Ancien oppofa fur le champ fon fonge au fonge de ce malade. Et moy, dit-il, j'ay fongé, que j'estois au Ciel, & que d'abord que je defirois quelque chofe, je l'avois auprès de moy. Ainfi par une réve- rie il en détruiroit une autre, & cela pour complaire aux Miffionnaires, mais affez à propos pour refuter l'impertinence, & l'impofture de ce refveur. Les plus éclairés parmy eux voient bien que la plus part de ces fonges font inventez: cependant ils ne laiffent pas [41] d-agir dans l'occafion, comme s'ils les croyoient veritables.

Cela n'empêche pas que les Onnontaguez n'ayent du refpect pour la Foy, & pour les Commandements de Dieu. Quelques uns de ceux qui font allez à Quebec, ont été touchez de l'exemple des Hurons Chreftiens, & des exhortations qu'ils leur ont faites en faveur de la Religion Chreftienne. Celuy chez qui demeure le Pere Garnier, a raconté à Onnontagué le difcours qu'un Huron luy avoit fait à Quebec, pour luy perfuader d'embraffer la Foy; il ne fe peut rien

One day there was held a notable council on the dream of a sick old man. He had said that he had seen in his sleep a man, of only a cubit in height; and that this being had shown him first some drops of blood that were falling from the Sky. He added, moreover, that there was even some that had fallen from men,—but that the latter were in a pitiful condition, for their [40] fingers and noses had been cut off; in a word, they had been treated as Captives. Finally, this old man asserted that one of those little men had told him that people were treated in that way in Heaven; and that all those who should go there would fall into the hands of the Andastoguez, their enemies.

But immediately an Elder told his dream, to counterbalance this sick man's dream. "I, too," he said; "I dreamed that I was in Heaven, and that as soon as I wished for anything, I had it at my side." So by one dream he disproved another,—and that for the sake of pleasing the Missionaries, but with sufficient aptness to refute the impertinence and imposture of that dreamer. The more enlightened among them see clearly that the greater part of these dreams are invented; yet they do not cease [41] to act, upon occasion, as if they believed them true.

That does not prevent the Onnontaguez from respecting the Faith and God's Commandments. Some of those who have been at Quebec have been touched by the example of the Christian Hurons, and by the exhortations that the latter made them in favor of the Christian Religion. The man with whom Father Garnier lives repeated at Onnontagué the speech that a Huron had made to him at Quebec, in order to persuade him to embrace the Faith; and

dire de mieux que cette harangue, ny pour la Religion, ny pour les Missionnaires. Alors chacun commença aussi à en dire du bien, & à remarquer les avantages des Loix du Christianisme sur leurs vieilles coutumes.

[42] Ces bons sentimens joints au soin des Missionnaires ont été accompagnés de bons effets. Car pendant qu'un vieillard aveugle depuis long-temps & volontairement sourd à la parole de Dieu, railloit jusques à la mort sur nos plus saints Myſteres, une femme captive qu'on brûla à Onnontagué, reçut la grace de l'Evangile dès la première fois qu'elle lui fut présentée. La Divine providence disposa merveilleusement toutes choses, pour son instruction, & pour son Baptême: elle fut envoyée avant son supplice dans la Cabane, où étoit le Pere Garnier, qui la retira incontinent de la foule; & l'ayant conduite dans la Chapelle, il eut assez de loisir pour l'instruire, & la baptiser ensuite. On lui déclara sa sentence de mort, après laquelle elle écouta [43] le Pere avec une douceur & une présence d'esprit admirable. O que Dieu est aimable dans la conduite de ses Prédestinez, & qu'il y a de consolation d'être l'instrument de Dieu à sauver ces âmes abandonnées! Cette femme sortit de la Chapelle où elle étoit toute remplie de courage, & fit admirer sa constance au milieu des feux allumés, où son fils venoit d'expirer heureusement y ayant été jeté au sortir du Baptême.

Ce coup de la providence fut suivi d'un autre qui n'est pas moins remarquable. Une captive montoit déjà sur l'eschaffaut pour y être brûlée, lorsque le Pere survint fort à propos pour le salut de son âme: il eut assez de temps pour l'instruire, & pour la

it is impossible to frame a better speech than that one was, either for Religion or for the Missionaries. Then each one began also to say something good on the subject, and to point out the advantages of the Laws of Christianity over their old customs.

[42] These excellent sentiments, added to the Missionaries' care, have been accompanied by good results. For, while an old man who had been blind for a long time, and willfully deaf to the word of God, made sport of our most sacred Mysteries up to the time of his death, a captive woman, who was burned at Onnontagué, received the grace of the Gospel at the very first time when it was offered her. Divine providence ordered all things marvelously for her instruction and Baptism. She was sent, before her torture, into the Cabin where Father Garnier was,—who immediately drew her aside from the crowd, and, leading her into the Chapel, had sufficient leisure to instruct and then to baptize her. Her death-sentence was pronounced before her, after which she listened [43] to the Father with an admirable gentleness and presence of mind. Oh, how worthy of our love is God in the conduct of his Predestined ones; and how much comfort there is in being his instrument in saving those abandoned souls! This woman came out of the Chapel, where she was all filled with courage; and made the people admire her firmness in the midst of the fires they had lighted, where her son had just died a blessed death, having been cast into the flames on coming out from Baptism.

This act of providence was followed by another not less remarkable. A captive woman was already mounting the scaffold to be burned, when the Father

baptiser; & en suite on commença cette tragique execution, [44] qui fait les delices de ces peuples.

Les enfans qui meurent apres le Baptême estant le fruit le plus affeuré des travaux Evangeliques; on s'étudie particulièrement à n'en laisser mourir aucun, sans luy conferer ce premier Sacrement de l'Eglise. La grace favorise ce saint empressement des Missionnaires, par des inspirations particulieres. Le mesme Pere venoit de visiter un enfant malade, âgé de trois ans, & l'auoit laissé sans le baptiser, dans la creance qu'il n'y avoit point encore de danger de mort; mais le soir comme il disoit son Office, la pensée luy vint tout à coup que cet enfant pourroit bien mourir, quand on y penseroit le moins. Cette pensée le presse, il ne peut achever en repos son Office, il va sur l'heure [45] Baptiser cet enfant, qui mourut la mesme nuit, peu d'heures apres son Baptême.

Voicy un exemple d'une grace de Dieu bien particuliere. Vn ieune homme estoit malade depuis longtemps, il ne manquoit iamais tous les iours de prier Dieu lors que le Pere le visitoit: que si quelquesfois la multitude des affaires empeschoit le Pere de luy aller rendre ce bon office, luy mesme l'envoyoit chercher par une ferveur toute singuliere Vn temps assez notable se passa de la sorte, iusques à la veille de sa morte, qu'il demanda luy mesme, s'il ne luy manquoit plus rien pour aller en Paradis Alors, quoy qu'il ne parût rien de fort extraordinaire en son mal, il fut baptisé sur l'heure, & il arriva que le lendemain il mourut [46] avant le temps ordinaire qu'on luy alloit faire dire ses prieres.

La grace est merveilleuse à prendre son temps, & encore plus à se servir de certaines personnes pour

came up, very opportunely for the salvation of her soul; he had time enough to instruct and baptize her, and then they began that tragic execution [44] which is the delight of those peoples.

The children who die after Baptism being the surest fruit of Evangelical labors, especial pains are taken not to let a single one die without conferring upon it this first Sacrament of the Church. The grace of heaven aids this assiduity of the Missionaries by special inspirations. The Father mentioned above had just visited a sick child, three years of age, and had left it without baptizing it, believing that it was not yet in danger of death; but in the evening, while he was saying his Office, all at once the thought came to him that the child might die when one least expected it. This thought oppressed him; he could not finish his Office in peace, and went immediately [45] to administer the Baptism. The child died a few hours later, on the same night after its Baptism.

The following is an instance of very special Divine favor. A young man had been ill for a long time, and he never failed to pray to God every day, when the Father visited him; and if sometimes the press of his duties prevented the Father from going to render him this good office, he himself, in a quite extraordinary spirit of fervor, would send for him. In this way a considerable time passed, until the evening before his death, when he himself asked whether he lacked anything further, in order to go to Paradise. Then, although there appeared to be nothing very unusual in his condition, he was baptized without delay; and it happened that he died on the next day, [46] before the usual time for going to him and having him say his prayers.

venir à bout de ses desseins. Cela se voit dans une femme Iroquoise, qui eut de l'affection pour la priere dez la premiere fois qu'on luy en parla dans sa maladie; mais elle en a l'obligation à un jeune Iroquois de sa mesme cabanne, lequel dans un danger de mort avoit esté baptisé, & qui donna depuis à cette femme les mesmes impressions qu'il avoit receues.

Toutes ces ames gagnées à Dieu coustent bien cher aux Missionnaires, ce sont les fruits de leurs larmes, & des dangers de perdre la vie où ils se trouvent souvent. Vn Iroquois commençoit à chanter, selon [47] la coustume de ces peuples qu'il venoit tuer le Pere Garnier, parce que dans une ceremonie publique, il avoit refusé une chose qu'il ne pouvoit pas accorder: mais comme le Pere estoit en la sauvegarde de celuy chez qui il logeoit, son hoste fit un present à ce meutrier pour le detourner de son dessein.

Le secours que le Pere Millet est allé donner au Pere Garnier à Onnontagué, estoit absolument necessaire; il y arriva sur la fin du mois d'Octobre de l'année 1668. Depuis il a fait prier Dieu en public & en particulier, & il a bien-tost acquis assez de connoissance de la Langue Iroquoise pour faire le Catechisme tous les Dimanches. Comme il arriva au lieu de sa Mission avec le Pere de Carheil, qui depuis a esté envoyé aux Ojogouiens, sa joye [48] fut beaucoup moderée par le triste spectacle des captifs d'Andastogué, qui arriverent en mesme temps, & dont une partie estoit destinée aux flammes. Je ne scay, dit-il, dans une de ses lettres, quel augure j'en dois prendre. Plust à Dieu que cela me marquast que je dois faire de ces peuples des Captifs de Iesus-Christ & les empêcher de brûler durant toute l'Eternité.

The grace of heaven is marvelous in taking its own time, and still more so in making use of certain persons to accomplish its designs. This is seen in the case of an Iroquois woman, who had a love for prayer from the very first time when it was mentioned to her in her illness; but she was indebted therefor to a young Iroquois of her own cabin, who had been baptized when in danger of death; and who, since then, had conveyed to this woman the same impressions which he had himself received.

All these souls won over to God cost the Missionaries very dear: they are the fruits of their tears, and of the dangers to life itself in which they often find themselves. An Iroquois began to sing, according to [47] the custom of those peoples, that he was coming to kill Father Garnier, because the latter had, in a public ceremony, refused a thing that he could not grant; but as the Father was in the safe-keeping of the man with whom he was lodging, his host made a present to this murderer, in order to divert him from his project.

The aid that Father Millet went to render to Father Garnier at Onnontagué, was absolutely necessary. He arrived there toward the end of the month of October, in the year 1668. Since then he has instituted both public and private prayers, and he very soon acquired sufficient acquaintance with the Iroquois Language to teach the Catechism every Sunday. Upon arriving at the seat of his Mission with Father de Carheil, who has since been sent to the Oiogouens, his joy [48] was greatly moderated by the sad spectacle of the captives from Andastogué, who arrived at the same time,—a part of whom were destined for the flames. “I know not,” he says in

Que je ferois heureux, si cela signifioit que je dois estre moy mesme captif, & estre brûlé pour Iesus Christ. Mais je suis trop indigne de cette faveur, & je n'ose la demander, parce qu'elle est trop grande.

La recommandation de Monsieur Tallon nostre Intendant aupres de Garakontié ce fameux Capitaine d'Onnontagué, a beaucoup [49] servi aux emplois de ce Pere, & sa faveur n'a pas seulement esté utile dans ce pays la à l'establissement des affaires de sa Majesté, mais encore a beaucoup facilité l'avancement du Christianisme. Aussi a t-il toujours travaillé également pour les interets de Dieu, & pour le bien public, qu'il procure de tout son pouvoir.

On ne doute point encore, qu'on ne doive attribuer cette soumission des Iroquois qui offrent leurs enfans au Baptême, à la reputation des armes du Roy, & au respect que Monsieur de Courcelle nostre Gouverneur a soin d'imprimer dans l'esprit de tous nos Sauvages, & par les paroles dans les Ambassades qu'ils luy font, & par le courage intrepide qu'il leur fait paroître.

C'est une providence bien particuliere [50] de Dieu, que la victoire que les Iroquois ont remportée, il y a environ vingt ans, sur les Hurons; car la Foy a esté ainsi publiée en tous lieux par les Captifs; & maintenant encore les Peres Missionnaires d'Onnontagué voyent l'effet des bonnes instructions que les Hurons ont receuës dans leur pays par le moyen de nos Peres.

En voicy une preuve particuliere dans la conduite d'une femme Huronne nommée Ieanne Ascerraguehaon. Cette femme est venuë durant tout l'Hyver d'un quart de lieuë loin, entendre les deux Messes

one of his letters, " what augury I am to take from this event. Would to God it might signify that I am to make of these tribes Prisoners of Jesus Christ, and prevent them from burning through all Eternity! How happy I would be, if it meant that I myself am to be a captive and be burned for Jesus Christ. But I am unworthy of that favor; and I dare not ask it, for it is too great."

The letter of commendation from Monsieur Talon, our Intendant, to Garakontié, that famous Captain of Onnontagué, has been of much [49] service in this Father's performance of his duties; and the chief-tain's favor has not only been useful in this country in the establishment of his Majesty's interests, but it has also greatly facilitated the advancement of Christianity. So he has always labored equally for the interests of God and for the public welfare, which he uses all his power to secure.

It is not at all doubted, moreover, that this submissive spirit of the Iroquois, who offer their children for Baptism, is due to the reputation of the King's arms, and the respect that Monsieur de Courcelle, our Governor, takes care to inspire in the minds of all our Savages,—both by words to the Embassies which they send him, and by the intrepid courage that he shows them.

A very special providence [50] of God was shown in the victory that the Iroquois gained, about twenty years ago, over the Hurons. For the Faith has been published in this manner, in all places, by the Captives; and even to this day the Mission Fathers of Onnontagué see the effect of the pious instructions received by the Hurons in their own country, through the instrumentality of our Fathers.

des Peres Missionnaires, quelque mauvais temps qu'il fit, & a demeuré souvent apres la Messe dans la Chapelle pour y prier Dieu. Elle avoit gagné sur tous ceux de sa cabane qu'on fist les prieres [51] ensemble tous les soirs, ne pouvant pas venir à la Chapelle à cause de la longueur du chemin.

Vn autre exemple n'est pas moins beau & fait voir une charité extraordinaire. Genevieve Gannennhettion aussi Chrestienne Huronne, a esté tres assiduë à la priere, & a fait au dernier printemps une action de charité qui merite d'estre connue. Vn des Peres Missionnaires trouva par hazard une cabane assez escartée dans les bois; il y entra, & il y rencontra vne vieille femme avec une petite fille, qui avoit soin d'elle. Elle luy dit qu'elle avoit esté autrefois baptisée à Sainte-Marie, & que l'une & l'autre estoient à present dans une extreme pauvreté. Le Pere les soulagea dans leur necessité presente, toutes deux estant tombées [52] malades. Mais pour le mieux faire il s'adressa à cette Huronne nommée Genevieve, qui envoya tous les iours par sa fille du bois à ces deux malades pour les chauffer, & des viures pour les nourrir: elle continua elle mesme à les visiter souvent & ce qui est de plus beau, est que voyant cette femme qui s'affligeoit de ne pouvoir ni semer ni cultiver ses champs, elle eut la charité de le faire elle mesme. La malade n'en a pas esté ingrate: Car son fils estant retourné de sa chasse & de sa traite, elle a donné à la fille de sa bien-faïctrice une honneste recompense.

Je vay finir ce Chapitre par le Baptême d'un Captif amené d'Andastogué. Il estoit agé d'environ cinquante ans; & paroissoit estre fort cōsiderable

A particular proof of this is seen in the conduct of a Huron woman, named Jeanne Ascerraguehaon. This woman came all Winter long, a quarter-league's distance, to hear the two Masses of the Mission Fathers, however bad the weather might be; and often remained in the Chapel to pray to God, after Mass. She had prevailed on all those of her own cabin to say their prayers [51] together every evening, as they were unable to come to the Chapel on account of the distance.

Another example is not less beautiful, and shows an extraordinary charity. Genevieve Gannennhethion, also a Huron Christian, has been very constant in prayer, and last spring performed a deed of charity that deserves to be known. One of the Mission Fathers found, by chance, a cabin standing a considerable distance apart in the woods; and he went into it, finding an old woman there, with a little girl attending her. She told him that she had been baptized formerly at Sainte Marie, and that both of them were now in extreme poverty. The Father relieved them in their immediate necessity, both having fallen [52] ill. But, in order to do this better, he applied to this Huron woman named Genevieve, and she sent to those two sick persons every day, by her daughter, wood to warm them and food to nourish them. She herself continued to visit them frequently; and,—a still more beautiful act on her part,—seeing that the woman was troubled because she was not able either to sow or to cultivate her fields, she had the kindness to do it herself. The sick woman was not ungrateful for this; for when her son returned from his hunting and his trading, she gave a suitable recompense to the daughter of her benefactress.

parmy les fiens. On le tint quelques iours dans l'incertitude [53] de la mort; & pendant ce temps là il pensoit plustost à se faire rachepter qu'à mettre son salut en assurance. Enfin ayant sceu du Pere Garnier que l'on n'estoit point en disposition de recevoir aucun present pour sa deliurance, il remercia le Pere avec autant d'affection, que si on luy eût donné assurance de la vie, & commença dez lors tout de bon à escouter les instructions qu'on luy faisoit dans la Chapelle.

Le Pere Millet après luy avoir fait faire les actes neccessaires, le baptiza; le captif fut remené en fuite dans la mesme cabane; où il servit le reste du iour de divertissement à ceux qui le venoient voir, & qui le faisoient chanter selon la coustume. Ce fut un bon-heur pour luy que le Pere se trouua le soir [54] sur son chemin comme on le conduisoit dans une autre cabanne pour l'y bruler. Je m'aproyay de luy, dit le Pere dans une de ses lettres, & apres l'avoir consolé, & l'avoir encouragé à souffrir avec constance, ie doutay si ie devois aller plus avant: mais un Sauvage m'ayant dit, que i'allasse hardiment avec luy pour l'instruire, cela me determina à y aller. L'arri-vay dans cette cabanne aussi-tost que le Captif, & je m'assis auprez de luy.

On preparoit dé-jà les feux & les fers qui devoient servir à son suplice; alors voyant ce triste appareil il se tourna vers moy, & me demanda s'il iroit au Ciel. Cette demande me toucha sensiblement & je luy respondis qu'il iroit au Ciel, qu'il prist seulement courage, qu'il ne souffriroit qu'un peu de temps, [55] qu'il seroit eternellement heureux, & qu'il dit avec moy: Seigneur fait tes [*sc.* faites] moy misericorde. Je

I will finish this Chapter with the Baptism of a Captive brought from Andastogué. He was about fifty years old, and appeared to be a very considerable personage among his own people. He was kept for several days in uncertainty [53] whether he would be put to death; and, during that time, he thought rather about procuring his ransom than about assuring his salvation. Finally, upon learning from Father Garnier that his captors were not inclined to receive any gift for his deliverance, he thanked the Father with as much affection as if he had been given assurance of his life; and began then, in good earnest, to listen to the instructions given to him in the Chapel.

Father Millet, after having him elicit the necessary acts [of faith, hope, etc.], baptized him. The captive was then led back into the same cabin, where, during the rest of the day, he served as a diversion for those who came to see him, and who made him sing, according to their custom. It was a piece of good fortune for him that the Father met this man [54] on his way, in the evening, while they were leading him into another cabin, to burn him. "I approached him," says the Father in one of his letters, "and, after comforting him, and encouraging him to suffer with firmness, I was in doubt whether I might proceed farther; but, a Savage telling me to go with him boldly, in order to instruct him, that determined me to do so. I entered the cabin as soon as the Captive did, and seated myself at his side.

"Already the fires and the irons that were to serve for his torture were being made ready; then, seeing this melancholy preparation, he turned to me and asked if he were going to Heaven. That question

luy repeta y de temps en temps ces paroles jufques à ce que l'on me dit, que le temps de l'instruction eftoit paflé, & que je me retiraffe. Je m'en allay donc avec regret; & dans la refolution de retourner le lendemain. En effet je retournay à la cabane le lendemain dez la pointe du jour, je m'aprochay du Captif & luy dis, que je luy portois compaffion de le voir en cet eftat. Il me témoigna, que je luy faifois plaifir de l'entretenir de la forte: & comme un Iroquois eftoit preft à luy appliquer fur le pied un fer tout rouge de feu, je le luy vis lever luy-mefme, & le tenir ainfi élevé jufques à ce que le fer rouge euft perdu le plus fort de fa chaleur & de fon activité.

[56] Ils ne l'avoient encore brulé, que jufques aux genoux; mais à peine le Soleil eftoit-il levé, qu'on fit le cry par tout le Bourg pour affembler le monde, & puis on le conduifit hors la porte, où l'on avoit allumé deux feux, & mis un poteau où on devoit luy attacher les pieds & les mains. Comme ce miferable Captif fe vit ainfi attaché entre ces deux feux, il commença à trembler de tout fon corps, & je n'ay jamais rien veu qui me representaft mieux noftre Seigneur à la Colonne, & la crainte qui luy fit fuer du fang dans le jardin des Olives. Plus ie le voyois affligé, plus ie m'efforçois de le confoler & de l'encourager à la mort. Pendant tout le temps de fon fupplice, ie me teins auprez de-luy, tantoft me mettant à genoux & priant pour le falut de fon ame, [57] tantoft luy difant quelque bon mot quand on luy donnoit quelque relâche, & l'exhortant à tourner les yeux vers le Ciel, & à prier luy mefme pour fon falut eternel.

Il fouffrit avec tant de conftance qu'il fut admiré de tout le monde: & il y en a qui ont cru que les pluyes

touched me deeply, and I told him that he would go to Heaven if he only took courage; that he would suffer only a short time; [55] that he would be eternally happy; and that he must say with me: 'Lord, have mercy upon me.' I repeated these words to him from time to time, until I was told that the time for his instruction was past, and that I must retire. I went away accordingly, with regret, and resolved to return on the next day. In fact, I went back to the cabin on the next morning as soon as day dawned, and, approaching the Captive, told him that I felt pity for him at seeing him in that condition. He showed me that I gave him pleasure by speaking to him in that way; and, when an Iroquois was on the point of applying a red-hot iron to his foot, I saw him raise it himself, and hold it up in that position until the glowing iron had lost the intensity of its heat and its power to burn.

[56] "As yet, they had burned him only as far up as the knees; but scarcely had the Sun risen when the cry was raised, throughout the whole Village, to assemble the people; and then he was led out of doors, where two fires had been lighted, and a stake driven down, to which his hands and feet were to be bound. When this wretched Captive saw himself thus bound between those two fires, he began to tremble all over; and I have never seen anything that better represented to me our Lord at the Pillar, and the dread that made him sweat blood in the garden of Olives. The more distressed I saw him, the more I tried to comfort him, and give him courage to die. During the whole time of his torture, I remained near him,—now kneeling and praying for the salvation of his soul, [57] now giving him some

qui continuerent fort long-temps, apres sa mort, venoient de ce qu'on l'avoit fait mourir. Nos Sauvages furent bien edifiez de voir la maniere dont ie l'affistay dans son suplice, & ils me firent en fuite quantité de questions qui me donnerent occasion de les instruire sur nos mysteres.

Cet employ d'affister les Captifs qu'on brule tout vifs, & qu'on mange en presence des Missionnaires, est un exercice qui demande un grand courage: & comme on [58] a naturellement horreur de voir bruler & manger des hommes, c'est pour un nouveau Missionnaire un étrange spectacle que celui là, & où il a grand besoin d'estre fortifié par la grace. Les victorieux parmy ces peuples en font leur divertissement; mais cette cruauté ne doit que causer bien de la peine à des personnes élevées dans le Christianisme.

Outre ce Captif il y a eu plus de trente personnes baptisées cette année dans la Mission d'Onontagué. La plus part sont morts & ils prient Dieu dans le Ciel pour le salut de leurs freres.

helpful word, when he was allowed a little respite, and exhorting him to turn his eyes toward Heaven and pray, himself, for his eternal salvation.

“He suffered with such fortitude that he was admired by every one; and there are those who believed that the rains, which continued a very long time after his death, came as a result of his execution. Our Savages were much edified at seeing the manner in which I helped him in his torture; and they asked me afterward a great many questions, that gave me an opportunity to instruct them in our religious belief.”

This occupation of helping the Captives that are burned alive and eaten, in the Missionaries' presence, is an exercise demanding great courage; and as one [58] naturally has a horror of seeing people burned and eaten, it is, for a new Missionary, a strange spectacle, and one in which he has great need of being fortified by grace. Among these races, the victorious find their diversion in the custom; but this cruelty can but cause much pain to persons brought up in the Christian religion.

Besides this Captive, there have been more than thirty persons baptized, in the past year, at the Mission of Onontagué. The greater part are dead, and they pray to God in Heaven for the salvation of their brethren.

[59] CHAPITRE IV.

DE LA MISSION DE SAINT IOSEPH DANS LE PAYS
D'OJOGOUEN.

C E peuple qui fait une quatriefme nation Iroquoife, est éloigné de Quebec d'environ cent foixante & cinq lieuës, & d'environ vingt lieuës d'Onnontagué, en allant toujours entre l'Occident & le Midy.

Le Pere Estienne de Carheil y arriva le fixième jour de Novembre de l'année 1668. & y presenta au Ciel pour premices de ses travaux une femme esclave d'Andastogué. Il estoit venu en sa compagnie d'Onno[n]tagué; & ce chemain qu'ils firent ensemble, luy servit à la faire entrer dans le chemin du Paradis: car ayant esté instruite & baptifée [60] durant ce voyage de deux jours, dez qu'elle fut arrivée à Ojogoüen, elle fut brulée & mangée par ces barbares, le fixiesme de Novembre.

Le Pere Garnier, qui avoit conduit le Pere de Carheil, fit ses presents estant arrivé dans le Bourg. Il y en avoit un pour demander une Chapelle, & un autre pour inviter à la Foy Chrestienne. On luy respondit par autant de presents; qu'on luy promettoit d'embrasser la Foy, & de luy bastir une Chapelle; laquelle se trouva en estat le neufiesme jour de Novembre, trois jours apres son arriuée, & fut dediée à saint Ioseph par le pere de Carheil.

Il escrit que le jour de sainte Catherine il experi-

[59] CHAPTER IV.

OF THE MISSION OF SAINT JOSEPH IN THE COUNTRY
OF OIOGOUEN.

THIS people, which constitutes the fourth Iroquois nation, is situated about a hundred and sixty-five leagues from Quebec, and about twenty leagues from Onnontagué, continuing always in a Southwesterly direction.

Father Estienne de Carheil arrived there on the sixth day of November in the year 1668; and offered to Heaven, as first-fruits of his labors, a slave woman from Andastogué. He had come in her company from Onnontagué; and this journey that they made together was put to use by him in making her enter on the road to Paradise. For, having been instructed and baptized [60] during this journey of two days, she was, as soon as she arrived at Oiogouen, burned and eaten by those barbarians, on the sixth of November.

Father Garnier, who had escorted Father de Carheil, made his presents upon his arrival in the Village. One of these was to ask for a Chapel, and another to invite to the Christian Faith. Answer was made to him, through the same number of presents, that they promised him to embrace the Faith, and to build him a Chapel. The latter was completed on the ninth day of November, three days after his arrival, and was dedicated to saint Joseph by father de Carheil.

menta que cette grâde Sainte agissoit au Ciel & pour luy & pour ces pauvres Barbares qu'il vint ce jour là un nombre considerable [61] de personnes qui demanderent à prier, & à se faire instruire; desorte qu'il assure qu'il le peut appeller le jour de la naissance de sa Mission & de son Eglise. Aussi fut-ce le jour, adjousté t-il, que je demanday à cette Sainte, à qui ie m'estois autrefois consacré, qu'elle m'appriât à parler de la maniere qu'elle avoit parlé autrefois pour convaincre l'esprit des Philosophes idolâtres. Depuis ce temps là, la Chapelle a esté augmentée, & n'a iamais manqué de personnes qui viennent à la priere.

Au commencement qu'il arriva, il y avoit peu de gens qui pussent venir se faire instruire, la plus part, estant ou à la pèche ou à la chasse: mais le bruit de l'armée d'Andastogué les ramassa bien-tost, & donna au Pere occasion de precher l'Evangile à un grand peuple.

[62] Le bruit qui fut repandu que les ennemis au nombre de trois cent hōmes; venoiēt assieger Oiogouien se trouva faux: Mais il servit beaucoup au pere Missionnaire pour faire connoître aux Iroquois qu'il les aymoît, & pour se donner du credit par le mespris qu'il faisoit de la mort, en demeurant toutes les nuits avec ceux qui faisoient sentinelle. Ceux là furent desabusez, qui avoient cru que dans la fuite generale de tout le monde, il avoit eu peur comme les autres. Les guerriers mesmes, les Capitaines avec les Anciens, luy témoignèrent dans un festin public l'estime qu'ils faisoient de sa personne.

Le Pere sceut profiter de cette occasion, allant de Cabane en Cabane: Sachez, mes freres leur disoit-il,

He writes that, on saint Catherine's day, he had evidence that that great Saint was working in Heaven, both for him and for those poor Barbarians: there came on that day a considerable number [61] of persons, who asked to pray and to be instructed; he asserts, therefore, that he can call it the birthday of his Mission and of his Church. "That was also the day," he adds, "on which I asked this Saint, to whom I had formerly consecrated myself, that she would teach me to speak, as she herself had spoken of old to convince the minds of the idolatrous Philosophers. Since that time, the Chapel has been enlarged, and has never lacked persons who came to pray."

When he first arrived, there were few people who could come and receive instruction, most of them being engaged in either fishing or hunting; but the report of the army from Andastogué brought them together very soon, and gave the Father an opportunity to preach the Gospel to a great multitude.

[62] The rumor that was spread abroad, that the enemy, to the number of three hundred men, were coming to lay siege to Oiogouen, turned out to be false; but it was of much service to the Mission father in enabling him to show the Iroquois that he loved them, and to gain credit for himself by the contempt for death that he exhibited in remaining every night with those who were doing sentry duty. Those were disabused who had thought that, in the general flight of all the people, he had been afraid, like the rest. Even the warriors, the Captains, and the Elders testified to him in a public feast the esteem that they bore him.

The Father knew how to profit by this opportunity, going from Cabin to Cabin and saying:

que les personnes comme nous ne [63] craignent point la mort. Pourquoi la craindroient-ils? il croyent en Dieu, ils l'honorent, ils l'ayment, ils luy obeissent, & ils sont affeurez apres leur mort d'estre eternellement heureux dans le Ciel. C'est vous, mes freres, qui devez craindre la mort; car iusqu'à maintenant vous n'avez ny connu ny aymé Dieu. Vous ne luy avez point obei, il vous punira eternal[ement] si vous mourez sans croire en luy, sans l'aymer, sans faire ses Commandemens & sans estre baptisez. Puis ayant esté invité par un enfant à entrer dans une Cabane, où il y avoit environ vingt guerriers, il les harangua en cette sorte. Je suis ravy mes freres de me voir dans le mesme danger que vous. Soyez affeurez que ie ne crains point la mort, & que i'aymerois [64] mieux perdre la vie, que de vous voir mourir, sans avoir receu le baptesme, & il adiouta que le lendemain, iour du combat ainsi qu'on le pensoit, on le verroit aller intrepide parmy les bleffez, baptiser ceux qui s'y feroient dispofez par une ferme creance de nos myfteres & par une veritable douleur de leurs fautes.

Ces esprits guerriers firent paroistre qu'ils escoutoient avec plaisir cette harangue, & quoyque ce fust une terreur panique qui est ordinaire aux Sauvages, elle ne laissa pas d'avoir tout son effet pour le bien de la Foy, comme si effectivement l'ennemy eust esté aux portes. Ainsi un sage Mifionnaire ne neglige point d'occasion, & fçait prendre son temps pour faire gagner l'eternité à des ames qui valent, & qui coustent le sang d'un Homme-Dieu.

[65] Cette Eglise commence dé-jà à se multiplier; elle compte parmy ses Fideles non seulement des

“ Know, my brethren, that people like us do not [63] fear death. Why should they fear it? They believe in God; they honor, love, and obey him; and they are assured of eternal happiness in Heaven after their death. It is you, my brethren, who have to fear death; for, up to the present time, you have neither known nor loved God. You have not obeyed him; he will punish you eternally, if you die without believing in him, without loving him, without observing his Commandments, and without being baptized.” Then, being invited by a child to enter a Cabin where there were about twenty warriors, he addressed them as follows: “ I am delighted, my brethren, to see myself in the same danger with you. Be assured that I do not fear death, and that I would prefer [64] to lose my life rather than see you die without having been baptized.” And he added that, on the next day,—the day of the fight, as was expected,—he would be seen going fearlessly among the wounded, in order to baptize those who should have prepared themselves therefor by a firm belief in our religious faith, and by a genuine sorrow for their faults.

Those warlike spirits showed that they heard this harangue with pleasure; and, although there was a panic of terror, as is usual with the Savages, it did not fail to have its entire effect to the advantage of the Faith, as if the enemy had actually been at their doors. Thus a wise Missionary neglects no opportunity, and knows how to take his time to make souls which cost, and which are worth, the blood of a Man-God, earn the life everlasting.

[65] This Church is already beginning to increase: it counts, among its Believers, not only children and

enfans & des femmes, mais encore des guerriers, dont il y en a deux qui font des plus confiderables; l'un à caufe du nom du Bourg d'Oiogouen qu'il porte par honneur, & l'autre à caufe de fes richesses, & de fa vaillance. La priere n'est point meprifée à Oiogouen, comme elle l'est en d'autres lieux. Si quelques-uns fe font declarez contre, il font en tres petit nombre, neantmoins on ne fe hafte pas de donner le Bapteme à ces peuples: on veut épro[u]ver leur conftance de peur de faire des Apoftats, au lieu de faire de veritables Fideles

Le Pere ne s'est fervi au commencement pour ies instructions, que de la langue Hurone que les [66] Iroquois entendent tous, quand on la parle bien. Il a depuis compofé un difcours du Bapteme en Oio-goïen, & ne s'est fervi pour le faire que des fimples racines, & de l'eftude de la langue Iroquoife qu'il avoit faite durant fon voyage; eftant affeuré par l'experience que fi par le moyen des racines, & des divers difcours, il pouvoit ramaffer une quantité de mots fuffifante pour exprimer les differentes actions, il fçauroit la langue.

Outre le Bourg d'Oio-goïen qui est le Siege de fa Miffion, il en a deux autres, l'un à quatre lieuës de là, & l'autre éloigné prefque de fix lieuës: ces deux derniers font fituez fur une riviere qui venant du costé d'Andaftogué, defcend à quatre lieuës loin d'Onnontagué, pour s'aler ietter dans l'Ontario. La grande [67] quantité de ioncs qui est fur cette riviere, a donné le nom de Thiohero au Bourg le plus proche d'Oio-goïen. Les peuples qui compofent le corps de ces trois grands Bourgs, font partie Oio-goïens, partie Hurons, partie Andaftogués captifs

women, but also warriors, two of whom are among the most influential — one by reason of the name of the Village of Oiougouen, which he bears as an honor; and the other on account of his riches and his bravery. Prayer is not held in contempt in Oiougouen, as it is in some other places. If some have declared themselves against it, they are in very small numbers; nevertheless, no haste is shown in giving Baptism to these tribes, as it is desired to prove their constancy, for fear of making Apostates instead of true Believers.

The Father used at first in his instructions only the Huron language, which the [66] Iroquois all understand, when it is well spoken. He has since composed a discourse on Baptism in the Oiougouen language, using in its composition only simple roots and the study of the Iroquois tongue that he had made during his journey; for he felt assured by experience that if, by means of roots and the various speeches he heard, he could collect a number of words sufficient to express the different actions, he would know the language.

Besides the Village of Oiougouen, which is the Seat of his Mission, he has two others — one four leagues from there, and the other almost six leagues away. These last two are situated on a river which, coming from the direction of Andastogué, flows down, at the distance of four leagues from Onnontagaté, and empties into the Ontario. The great [67] quantity of rushes in this river has given the name of Thiohero to the Village that is next to Oiougouen.¹⁰ The peoples that compose the bulk of these three great Villages are partly Oiougouens, partly Hurons, and partly Andastogaté prisoners of war. It is in these

de guerre. C'est là où le Pere exerce son zele, & où il demande des compagnons de ses travaux Apostoliques.

Quoy qu'il ait fuiet de se louer de la docilité des Oiogouens; neantmoins il n'est pas fâs avoir ses croix. Son hoste, qui est Capitaine de sa nation, & qui l'a pris en sa garde, l'a traité mal durant long temps: car voulant quelque Pere Missionnaire, qu'il ait amené luy mesme chez luy pour les siens, & qu'on ne luy puisse disputer, il souffre avec regret que le Pere Carheil ait esté [68] donné a Oiogouen par GaraKontié le fameux Capitaine. Il dit hautement qu'il ne leur appartient pas, mais à Onnontagué ou bien à Onneiouts, où il pretend qu'il devoit aller. D'ailleurs Garakontié voudroit aussi le Pere de Carheil, comme luy ayant esté mis entre les mains à Quebec pour Onnōtagué, où il est Capitaine: mais la necessité des choses presentes a obligé sur les lieux de faire ainsi ce partage. Cette contestation de droits, & cette emulation à qui aura des Missionnaires, marque assez qu'on doit fonder dessus de bonnes esperances, & que pour establir la Foy dans ces pays, rien ne peut manquer que des Ouvriers Evangeliques.

Ce fameux Garakontié le plus renommé de tous les Capitaines Sauvages, & le plus porté de tous [69] pour les François, desire tout de bon le Baptesme: il ne prend plus le songe pour le maistre de la vie de l'homme; & promet qu'il ne donnera point deormais les choses qui auront esté songées, sans faire une declaration à ceux qui les demanderont, laquelle fasse connoistre, que ce n'est point en vertu du songe qu'il les leur accorde. Enfin il a obtenu sur foy qu'il n'auroit plus qu'une femme: mais tout cela ayant

places that the Father is exercising his zeal, and asking for companions in his Apostolic labors.

Although he has reason to be satisfied with the docility of the Oiougouens, still he is not without his crosses. His host, who is Captain of his nation, and who took him under his care, treated him badly for a long time; for, desiring some Mission Father whom he might bring to his house for his own family, and his right to whom no one would be able to dispute, he reluctantly permits Father Carheil to be [68] given to Oiougouen by Garakontié, the famous Captain. He declares openly that he does not belong to them, but to Onnontagué, or else to Onneiout,—where, he pretends, the Father ought to have gone. Besides, Garakontié also would like to have Father de Carheil, as having been committed to his charge at Quebec for Onnontagué, where he is Captain; but the exigencies of present affairs made it necessary, under the circumstances, to make this assignment. This dispute about rights, and this rivalry as to who shall have the Missionaries, is a good sign, on which may be based good hopes; and shows that, in order to establish the Faith in these regions, nothing can be wanting but Evangelistic Workers.

That famous Garakontié, the most renowned of all the Savage Captains, and the best disposed of all [69] toward the French, longs for Baptism in good earnest. He no longer sees in dreams the master of man's life; and he promises that he will not, in the future, tell what he dreams without making, to those who ask him, a declaration that shall make them understand that it is not in virtue of the thing having been dreamed that he relates it to them. Finally, he has consented to have only one wife. But as all

besoin d'estre bien examiné dans un Capitaine de cette reputation, on luy differe encore le Baptesme.

Il a fait à l'hoste du Pere de Carheil un present d'un collier de porcelaine pour affermir la paix, & establir fortement dans leur pays nos Peres. Aussi tout le monde continuë dans les Nations Iroquoises à estimer plus que jamais les fruits de la paix apres [70] avoir veü nos armes conquerantes entrer dans les terres de leurs voisins: neantmoins rien n'est de si ferme parmy ces Barbares qu'on ne doive tousiours estre sur ses gardes.

Le Pere de Carheil s'estant apperceu que de faire faire une priere ridicule aux Sauvages, qui prennent quelque chose de creë, & de vil pour le maistre de leur vie, c'estoit une chose qui avoit un tres-bon effet; en a fait prier quelques uns de cette forte, en certaines rencontres.

Il faut prier, dit il, le maistre de nos vies: & puisque ce castor est le maistre de ta vie, faisons luy une priere. Toy castor/ qui ne parles point, tu es le maistre de moy, qui parle, toy qui n'as point d'esprit, tu es le maistre de moy qui ay de l'esprit. Vne telle priere les fait rentrer [71] en eux memes, & auoüer qu'ils n'ont point eu d'esprit jusques alors de reconnoistre ces animaux pour les maistres de leur vie. Ainsi il introduit peu à peu la connoissance du vray Dieu & leur apprend ses Commandemens, qu'ils trouvent fort raisonnables.

Mais hélas! ces beaux comm[en]c[em]ens ont esté depuis malheureusement traversez. Tout l'Enfer s'y est opposé. Les superstitions y ont repris une nouvelle vie, & le Pere a connu qu'en un pays infidele & barbare, un Missionnaire doit toujours porter son

this needs to be well looked into, in the case of a Captain of his reputation, his Baptism is still deferred.

He has given Father de Carheil's host a present of a porcelain collar, to confirm the peace and establish our Fathers securely in their country. Also every one in the Iroquois Nations continues to value more than ever the fruits of peace, after [70] having seen our conquering arms enter their neighbor's territory. Still, nothing is so secure among these Barbarians that one does not need always to be on his guard.

Father de Carheil, perceiving that,—since the Savages regard some created thing, something despicable, as the master of their lives,—to make them say a ridiculous prayer to it had a very good effect, has had some of them pray in that wise, on certain occasions.

“We must,” he says, “pray to the master of our lives; and since this beaver is the master of thy life, let us say a prayer to it. ‘Thou beaver, who speakest not, thou art the master of me, who speak; thou who hast no sense, thou art the master of me, who have a mind.’” Such a prayer makes them recover [71] their senses, and acknowledge that they have been without sense, hitherto, in recognizing these animals as the masters of their lives. So, little by little, he introduces the knowledge of the true God, and teaches them his Commandments, which they find very reasonable.

But alas! these fine beginnings have since been unhappily thwarted, all Hell offering its opposition to them. Superstitions have taken a new life there, and the Father has become conscious that in an infidel

ame entre ses mains. Le Pere estant allé à Tiohero & y ayant esté invité à un festin à tout manger, pour la guerison d'une malade qu'il alloit visiter, à dessein de la baptiser après l'avoir instruite; On luy dit voyant qu'il ne [72] mangeoit pas tout ce qu'on luy avoit servi, qu'il falloit tout manger, pour guerir la malade. Le Pere leur repond, ie ne vois pas, mes freres, que ie l'a puisse guerir en me faisant mal par trop manger, & par un remede que deffend le maistre de nos vies, & qui est capable de faire deux malades au lieu d'un; le premier continuant d'estre malade, & celui qui mange trop, le devenant. Tous furent surpris de cette responce, la malade fut tout approuva ce que l'on venoit de dire, & asseura que puisque cela n'estoit pas bien fait, elle estoit resoluë de ne plus user de ces fortes de remedes superstitieux, non plus que de leurs dances qui ne servoient qu'à rompre la teste à vne malade. Depuis elle ne souffrit rien où le Pere crût qu'il y eust du mal, & estant menée après son [73] Baptisme de Tiohero à Goiogouën, elle se confessa des pechez qu'elle pouvoit avoir commis depuis qu'elle avoit receu la grace du Baptisme: enfin elle mourut pleine d'une consolation sensible d'entendre qu'aprez sa mort, elle seroit heureuse; mais sa mort jointe au bruit qui venoit de se repandre que le Baptisme faisoit mourir les hommes, confirma davantage cette fausseté que le Demon a persuadée à ces peuples, pour empescher leur salut.

Depuis ce temps là, le Pere nous a escrit qu'il a esté souvent rebuté, & mesme chassé des Cabanes, où il alloit visiter les malades. Mais pour bien comprendre l'estat où il se trouve presentement, & le

and barbarous country, a Missionary must always carry his soul in his hands. The Father, having gone to Tiohero, was invited to an eat-all feast, for the recovery of a sick woman—whom he was going to visit, with the intention of baptizing her, after having given her instruction. He was told, when it was seen that he did not [72] eat all that had been served to him, that it was necessary to eat everything, in order to cure the patient. The Father answered them: “I do not see, my brethren, that I can cure her by doing myself an injury in eating too much; and by a remedy which the master of our lives forbids, and which is liable to make two sick persons instead of one—the first continuing to be sick, and the one who eats too much becoming so.” All were surprised at this answer; the sick woman, above all, approved of what had just been said, and declared that since that course was not proper, she was resolved to use that kind of superstitious remedies no more,—or their dances, that served only to split a sick person’s head. After that, she did not allow anything in which the Father thought there was any harm; and being conducted, after her [73] Baptism, from Tiohero to Goiogouen, she made confession of whatever sins she might have committed since she had received the grace of Baptism. Finally she died, full of profound consolation at learning that she would be happy after her death; but her death, added to the report that had just been spread abroad, that Baptism made people die, confirmed still more that falsehood,—which the Evil One has persuaded these peoples to believe, in order to prevent their being saved.

Since that time the Father has written us that he

danger de perdre la vie, où les Missionnaires font à toute heure dans ces [74] pays infideles, il faut l'entendre raconter luy mesme le mauvais traitement qu'il a receu principalement dans vne ou deux rencontres.

Comme ie fus entré, dit-il, dans une cabane pour y instruire, & y baptiser vne ieune femme, fille d'un Huron captif, & que le temps de la baptiser, pressoit; elle ne m'écouta point, ainsi qu'elle faisoit au commencement de sa maladie; & son Pere prenant la parole, me dit, tu parles comme parloit autrefois le Pere de Brebeuf, dans nôtre pays; tu enseignes ce qu'il enseignoit: & cōme il faisoit mourir les hōmes en leur versât de l'eau sur la teste, tu veux aussi nous faire mourir de la mesme maniere. Je connû bien dez-lors qu'il n'y avoit rien à esperer, & ie vis un moment aprez entrer un longleur de nostre propre Cabane: il [75] m'ayme d'ailleurs, il vient prier Dieu, & scait mesme par cœur les prieres. Il demeura long-temps sans faire connoistre son dessein; mais voyant que je ne me retirois point, il commença en ma presence à appliquer d'abord quelques remedes, où je ne voyois aucun mal, & puis ne voulant pas que j'assistasse à l'application qu'il feroit de ses autres remedes, il m'obligea de fortir de la Cabane.

I'eus bien de la peine à me refoudre de fortir & ne le peûs faire qu'en pleurant, & en regardant cette pauvre moribonde avec toute la compassion dōt mes yeux font capables.

Comme je vis toute la Cabane qui estoit remplie de monde, estonnée de mes larmes, & que la malade me regardoit, elle qui auparavant detournoit les yeux

has been often repulsed, and even driven from the Cabins, where he was going to visit the sick. But, in order to understand fully the condition in which he is placed at present, and the danger of losing their lives, to which Missionaries are at all times exposed in these [74] infidel countries, we must hear him himself relate the ill treatment that he has received, chiefly on one or two occasions.

“ When,” says he, “ I had gone into a cabin to instruct and baptize a young woman there, the daughter of a Huron captive, and the time for baptizing her was pressing, she did not listen to me, as she was wont to do in the beginning of her illness. Her Father, taking the word, said to me: ‘ Thou speakest as formerly Father de Brebeuf used to speak in our country; thou teachest what he used to teach; and as he used to make people die by pouring water on their heads, thou wishest also to make us die in the same manner.’ I then recognized fully that there was nothing to hope for, and a moment later I saw a Juggler from our own Cabin come in. [75] In other respects, he likes me; he comes to pray to God, and he even knows the prayers by heart. He remained a long time without making known his purpose; but seeing that I did not withdraw, he began, in my presence, first to apply some remedies in which I saw nothing wrong; then, not wishing me to be present at the application of his other remedies that he was going to make, he forced me to go out of the Cabin.

“ I had much difficulty in making up my mind to leave, and I could not do so without tears, and without gazing on that poor dying girl with all the compassion of which my eyes are capable.

“ As I saw the whole Cabinful of people astonished

de deffus moy, [76] je leur parlay en cette forte. Pourquoy vous eftonnez vous, mes freres, de me voir ainfi pleurer? i'ayme le falut de cette ame, & je vois qu'elle va tōber en des feux éternels, faute de vouloir écouter ma parolle. Ie pleure fon malheur, que vous ne connoiffez pas comme moy.

Après cela je fortis dehors, & m'en allay dans un champ proche de là, me confoler moy mefme, en me pleignant à Dieu, & luy demandant encore le falut de cette perfonne; Mais il n'eftoit plus temps; car quelques moments après qu'on m'eut chaffé & qu'on eut chaffé, en ma perfonne toute la mifericorde de Dieu, cette ame malheureufe fut elle-meme chaffée de fon propre corps par la juftice divine, & bannie du Ciel pour toute l'éternité.

Ie fentis tout le foir mon cœur [77] rēpli d'une amertume, qui m'oftoit l'envie de dormir, & me remettant toujours devant les yeux la perte de cette ame que j'aymois, & que je voulois fauver; mais qui venoit de fe perdre, ie conceus pour lors beaucoup mieux que jamais l'eftrange douleur du cœur de IESVS qui aymoît tous les hommes, & qui les vouloit tous fauver; mais qui connoiffoit neantmoins la prodigieuse multitude de ceux qui devoient fe damner dans la fuitte des fiecles. Son regret fut proportionné à la grandeur de fon amour. Celuy que j'avois de la perte de cette feule ame abbatoit mon cœur, dont l'amour n'approche point de l'amour de Iefus, & qui n'en a que quelque eftincelle. O Dieu quel a efté l'eftat du cœur du Sauveur, fe voyant rempli d'un regret univerfel [78] pour la perte de tous les damnez! ô que la douleur que reffentent les hommes pour des pertes temporelles, eft petite, en comparaifon

at my tears, and the sick girl looking at me—she had, before that, been wont to turn her eyes away from me—[76] I spoke to them as follows: ‘Why do you wonder, my brethren, at seeing me thus in tears? I love the salvation of that soul; and I see that she is going to fall into everlasting fires, because she will not listen to my words. I weep for her misfortune, which you do not understand as I do.’

“After that, I went out, and went away into a field, near there, to console myself by uttering my plaint to God, and asking him still for the salvation of that person. But the time for that had passed; for, some moments after they had driven me out, and had driven out, in my person, all of God’s mercy, that unhappy soul was itself driven out of its own body by divine justice and banished from Heaven for all eternity.

“During the whole evening I felt my heart [77] filled with a bitterness that took away from me all inclination to sleep. Continually calling up before my mind’s eye the loss of that soul, which I loved and wished to save, but which had just been lost, I conceived then, much better than ever, the strange sorrow in the heart of JESUS,—who loved all men and wished to save them all; but knew, nevertheless, the prodigious multitude of those who were to be damned in the course of the ages. His regret was proportioned to the greatness of his love. That which I felt at the loss of this single soul overwhelmed my heart, whose love approaches not the love of Jesus, but has only some spark thereof. O God, what was the Savior’s state of heart, seeing himself filled with a universal regret [78] for the loss of all the damned! Oh, how small is the grief that

de celle que l'on ressent pour la perte des ames, quand on n'ignore pas tout à fait ce qu'elles valent. Les parolles de saint Paul qui décrit ses peines, me vinrent alors dans l'esprit, & il me sembloit que celles qui exprimoient la plus grande de ses souffrances, estoient celles cy: *Sollicitudo Ecclesiarum*, le soin des Eglises. Tandis que j'estois dans ces pensées, je fus estonné, que mon hôte me vint trouver avec un visage effaré, qu'il s'aprocha de moy, & me dit à l'oreille, que i'eusse à ne pas fortir le lendemain, ny mesmes de trois jours, du costé qu'est la Cabane de cette femme, qui venoit de mourir ce jour là mesme. Je conceu [79] d'abord qu'õ avoit formé le dessein de me casser la teste: alors toute l'amertume de mon cœur se diffipa & se châgea en une extreme ioye de me voir en danger de la mort pour le salut des ames. Je ne laissay pas de l'interroger quelle raison me devoit obliger à ne pas aller de ce costé là: Et bien qu'il ne voulust pas que ie crusse qu'on avoit la pensée de me tuer, il m'en dit assez pour me le faire croire. Je fis ce que la prudence demandoit de moy, & luy répondis que je me contenterois durant ces trois jours d'aller faire mes instructions de l'autre costé du Bourg.

Pendant ce temps les Anciens furent presque toujours au Conseil pour arrester par presens ce furieux qui avoit resolu ma mort; dont le bruit fut porté bien tost jusques [80] à Onnontagué, & mit nos Peres & toutes les nations voisines en peine, iusques à leur faire envoyer des Expres pour sçavoir la verité de la chose. Cette affaire n'a pas eû plus de suite; tout est maintenant appaisé, & le Pere de Carheil continué dans ses emplois ordinaires, sans aucune crainte.

Ce premier affront qu'il receut, ne fut qu'un essay

men feel for temporal losses, in comparison with that which one feels for the loss of souls, when one is not entirely ignorant of their worth! The language of saint Paul, who describes his own grief, came to my mind then; and it seemed to me that the words which expressed the greatest of his sufferings were these, *Sollicitudo Ecclesiarum*, 'the care of the Churches.' While I was in these thoughts, I was surprised at my host's coming to find me, with a frightened countenance: he came up to me and said in my ear that I must not go out the next day,—or, indeed, the next three days,—in the direction of the Cabin of that woman, who had just died on that very day. I apprehended [79] at once that a plot had been formed to kill me; then all the bitterness of my heart was dissipated, and changed into an intense joy at seeing myself in danger of death for the salvation of souls. I failed not to ask him what reason there was to compel me not to go in that direction; and although he did not wish me to think that any one entertained the thought of killing me, he told me enough to make me think so. I did what prudence demanded of me, and answered him that I would content myself, during those three days, with going to give my instructions in the other part of the Village.

“Meanwhile the Elders were almost constantly in Council, to arrest, by means of presents, the course of that furious man, who had resolved on my death. The report of this affair was soon carried as far [80] as Onnontagué, and gave anxiety to our Fathers and all the neighboring nations,—even to the extent of making them send Messengers, to learn the truth of the matter.” That affair had no further conse-

de son courage, & comme pour le disposer à en souffrir un autre que luy fit un jeune guerrier qui le chassa de sa Cabane; parce que le Pere ne put souffrir qu'il luy dit qu'en faisant cuire du blé-d'Inde sous la cendre, il alloit faire cuire le maître de sa vie. Ce sont les deux seuls mauvais traitemens qu'on luy a fait dans le Bourg d'Oiogouen, composé de plus de deux mil ames, & où l'on conte [81] plus de trois cent guerriers.

La priere ne donne pas la même crainte de la mort que le Baptême. Plusieurs guerriers, & quantité de femmes viennent prier Dieu; les enfans mêmes sçavent déjà leurs prieres par cœur. La connoissance des Commandemens de Dieu est devenue commune dans les familles, & l'on est si porté à les apprendre, que l'on demande à prier Dieu en pleine rue.

L'ivrognerie qui a pénétré jusques aux Oiogouens y a fait beaucoup de degats, & a beaucoup empêché le progres de l'Evangile. Le Pere nous écrit de là, qu'il est constant que plusieurs ne boivent que pour s'enivrer, qu'ils le disent hautement, qu'ils le chantent, avant que de le faire, & qu'on les entend crier: ie vas perdre la teste, ie vas boire [82] de l'eau qui oste l'esprit.

Le nombre des personnes baptisées est de vingt-huit, dont la moitié sont déjà morts dans les dispositions que l'on croit suffisantes pour aller au Ciel.

quences: all is quiet now, and Father de Carheil continues in his ordinary occupations without any fear.

This first affront that he received was only a trial of his courage, and as if to prepare him to suffer another one,—offered him by a young warrior, who drove him from his Cabin because the Father would not allow him to say that, in roasting Indian corn in the ashes, he would roast the master of his life. These two are the only ill-treatments that were offered him in the Village of Oiogouen, which is composed of more than two thousand souls, and in which are counted [81] more than three hundred warriors.

Prayer does not inspire the same fear of death as Baptism. Several warriors and a great many women come to pray to God; and even the children already know their prayers by heart. The knowledge of God's Commandments has become common in the families, and there is such an inclination to learn them that people ask to pray to God on the open street.

Drunkenness, which has penetrated as far as the Oiogouens, has wrought great havoc among them, and has greatly hindered the progress of the Gospel. The Father writes us from there that he is certain that some drink only to intoxicate themselves; that they say so openly, and sing their intention to do so, before executing it, and that they are heard to shout: "I am going to lose my head; I am going to drink [82] of the water that takes away one's wits."

The number of persons baptized is twenty-eight, of whom one-half have already died in a disposition thought to be such as to ensure their going to Heaven.

CHAPITRE V.

DE LA MISSION DE SAINT MICHEL DANS LE PAYS DES
TSONNONTOUËANS, OU NATION DE LA
GRANDE MONTAGNE.

TSONNONTOUAN est de toutes les nations Iroquoïses, où nous ayons esté, la plus éloignée de nous, & ses habitans estans les plus reculez à nostre égard, nous les ap[pe]lons Iroquois superieurs. L'on comte d'icy là environ cent quatre-vingt lieuës. Ce pays est de tous celuy, qui donne de plus belles esperances: [83] ce qui a obligé Pere Jacques Fremin, Superieur de toutes les Missions Iroquoïses, d'y aller pour y commencer une nouvelle Eglise. Nous avons sceû par des lettres des autres Missionnaires qu'estant parti d'Agnié le 10. du mois d'Octobre 1668. il visita en passant les autres Missions, & arriva le premier jour de Novembre à Sonnontouan; & qu'il y fut receu avec tous les honneurs que ces peuples rendent aux Ambassadeurs extraordinaires. Nous avons aussi appris que les Capitaines luy ont basti une Chapelle, & qu'il ne s'y trouve personne qui ne fasse paroistre de l'inclination pour le Christianisme. Mais on ajoute que les anciens Hurons captifs, ont entre tous les autres, une affection particuliere pour la Foy, De plus l'on a écrit qu'il a baptisé [84] dans l'espace de quatre mois soixante personnes moribondes, dont trente trois font comme l'on croit allez dans le Ciel, par une sainte mort; mais que le cours de ces heureux

CHAPTER V.

OF THE MISSION OF SAINT MICHEL IN THE COUNTRY
OF THE TSONNONTOUANS, OR "NATION OF
THE GREAT MOUNTAIN."

TSONNONTOUAN¹¹ is, of all the Iroquois nations where we have been, that farthest from us; and its inhabitants being most remote as far as we are concerned, we call them "the upper Iroquois." From us to them, one reckons about a hundred and eighty leagues. That country is the one, of all, that gives the fairest hopes,—[83] which has obliged Father Jacques Fremin, Superior of all the Iroquois Missions, to go there and start a new Church. We have learned, through letters from the other Missionaries, that, setting out from Agnié on the 10th of the month of October, 1668, he visited the other Missions on his way, and arrived, on the first day of November, at Sonnontouan; and that he was received there with all the honors that those peoples render to Envoys extraordinary. We have also learned that the Captains have built him a Chapel, and that there is no one who does not show some inclination for Christianity; but it is added that, of them all, the old Huron captives have a special affection for the Faith. Moreover, it has been written to us that there were baptized, [84] in the space of four months, sixty dying persons, of whom thirty-three, as is believed, died a holy death and went to Heaven; but that the course of these happy successes

fuccez a esté bien-toft arresté. Les Iongleurs ont fait en forte que fort peu de gens vont prier Dieu, fans parler de la guerre qui se prepare contre les Outaouacs Algonquins, laquelle brouillera beaucoup les affaires, & retardera infalliblement les progres de la Foy parmy ces peuples. Neantmoins l'on a sceû que les plus considerables du pays ont arresté à la sollicitation du Pere trois partis de leurs guerriers qui se dispoisoient à aller en guerre. Trois prisonniers que le Pere Aloez a amené icy avec luy cette année, & qu'il a rendus aux Iroquois de la part de Monsieur de Courcelle [85] nostre Gouverneur, affermiront fans doute la paix qui a esté faite entre les Iroquois & les Outaouacs, sur tout dans un temps, où ceux là ont la nation des Loups & des Andastoguéés sur les bras, & qu'ils craignent plus que iamais les armes de la France.

Ce sont à peu près les choses que nous avons apprises cette année de cette Mission, n'ayant receu aucune lettre du Pere Fremin. Vn François revenu de puis peu de ce pays là, nous a asseuré que le Pere s'estoit mis en chemin pour venir à Quebec avec les Ambassadeurs de Sonnontouan, fans qu'il ait bien pû sçavoir la cause de leur Ambassade. On croit que ces Ambassadeurs viennent pour confirmer la paix & demander la protection de Monsieur nostre Gouverneur, qui [86] est maintenant devenu par son courage, & par sa bonne conduite, l'arbitre general, & le maître de tous les differents, & de toutes les guerres de ces Sauvages.

was soon arrested. The Jugglers have taken such action that very few people go to pray to God without speaking of the war, for which preparation is being made, against the Algonquin Outaouacs,—which will seriously disarrange matters, and will infallibly retard the progress of the Faith among those peoples. Nevertheless, it has been learned that, at the Father's solicitation, the most influential men of the country have stopped three detachments of their warriors who were making ready to go to war. Three prisoners whom Father Aloeze has brought hither with him, this year, and given over to the Iroquois from Monsieur de Courcelle, [85] our Governor, will undoubtedly strengthen the peace that has been made between the Iroquois and the Outaouacs,—and the more so at a time when the former have the nation of the Loups and that of the Andastogues on their hands, and fear more than ever the arms of France.

These are, in general, the things that we have, without having received any letter from Father Fremin, learned this year about that Mission. A Frenchman, returning a little while ago from that country, informed us that the Father had started to come to Quebec, with the Ambassadors from Sonnantouan; but he was unable to state the reason of their Embassy. It is believed that these Ambassadors are coming to ratify the peace, and ask the protection of Monsieur our Governor, who [86] has now become, by his courage and by his good management, the general arbiter and umpire in all the differences and all the wars of these Savages.

CHAPITRE VI.

DE LA MISSION DE LA POINTE DU SAINT ESPRIT DANS
LE PAYS DES ALGONQUINS OUTAOUACS.

LA Mission des Outaouacs est maintenant une des plus belles de la nouvelle France. Le manquement de toutes choses, le genie brutal de ces Sauvages, l'éloignement de trois ou quatre cents lieues, le nombre des peuples, & la promesse qu'une nation toute entiere vient de faire au Pere Aloez en [87] fuite d'un conseil general, d'embrasser la Foy Chrestienne, font toutes choses, qui font souhaiter cette Mission avec un zele tres-ardent à tous nos Missionnaires.

Le Pere Aloez estant descendu cette année à Quebec pour mettre entre les mains de Monsieur de Courcelle, les Captifs Iroquois qu'il avoit rachetez de sa part, des Outaouacs, & pour demander quelques secours de nos Peres, le fort est heureusement tombé sur le Pere Claude Dablon, qui a esté envoyé pour estre Superieur de ces Missions d'enhaut, nonobstant les grands fruits qu'il faisoit icy, & la necessité pressente qu'on y avoit de sa personne.

Le premier lieu que l'on rencontre de ces nations superieures, qui font presque toutes Algonquines, [88] est le Sault éloigné de Quebec de plus de deux cent lieues. C'est là où les Missionnaires se font postez, comme à l'endroit le plus commode pour leurs emplois Apostoliques; les autres peuples ayans

CHAPTER VI.

OF THE MISSION OF POINTE DU SAINT ESPRIT IN THE
COUNTRY OF THE OUTAOUAC ALGONQUINS.

THE Mission of the Outaouacs is now one of the finest in new France. The scarcity of all things, the brutal disposition of those Savages, the remote situation,—three or four hundred leagues away,—the number of the tribes, and the promise that an entire nation has just made to Father Aloez, [87] after a general council, to embrace the Christian Faith,—all these are things that make all our Missionaries wish for that Mission with a very ardent zeal.

When Father Aloez went down this year to Quebec, to deliver to Monsieur de Courcelle the Iroquois Captives that he had ransomed in his name from the Outaouacs, and to ask for some aid from our Fathers, the lot happily fell on Father Claude Dablon. He has been sent to be the Superior of those upper Missions, notwithstanding the abundant fruits he was reaping here, and the pressing necessity felt for his presence here.

The first place where one meets those upper nations, who are almost all Algonquin, [88] is the Sault, more than two hundred leagues distant from Quebec. It is there that the Missionaries have stationed themselves, as the place best suited for their Apostolic labors,—the other tribes having been accustomed for some years to betake themselves

accoustumé de se rendre là depuis quelques années, pour descendre en traite à Mont-real ou a Quebec. L'on s'est mis aux pieds du rapide de la Riviere du costé du Midy, environ sous le 46. degré d'Elevation du Pole, & il s'en faut bien que le froid ne soit là aussi grand qu'il est icy; quoy que nous foyons presque dans la mesme elevation du Pole.

Vn autre lieu éloigné du Sault de cent cinquante lieuës, qu'on a choisi particulièrement pour y prescher l'Evangile, s'appelle la Pointe du saint Esprit. L'occasion [89] de cet establisement a esté la guerre des Iroquois, laquelle avoit chassé de leur pays, la plus part des Sauvages d'enhaut, qu'elle avoit ramassez en ce lieu là. Le Pere Aloez ayant trouvé dans un mesme Bourg ce grand nombre de nations, s'est heureusement servi de cette fuite, qui avoit reuni tant de monde, & qui luy avoit esté mesnagée par la divine Providence, pour annoncer nos Mysteres à cette multitudes de peuples, & justifier ainsi la Divine Justice, n'y ayant lieu si reculé dans ce Nouveau-monde, où ce Pere n'ayt tâché de faire entendre l'Evangile.

Dieu a trouvé de ses Eleus en chaque nation, pendant le temps que la crainte des Iroquois les a tenus assemblez. Mais enfin le danger estant passé, chaque peuple s'est [90] retiré en son pays. Les uns sont retournez à la Baye des Puants, les autres sont allez au Sault, où les Missionnaires ont resolu de faire désormais leur principale demeure: le reste est demeuré à la Pointe du S. Esprit. On a dessein de bastir trois Eglises dans ces trois principaux endroits de cette extremité du monde. Il y en a dé ja deux de faites, l'une à la Pointe du S. Esprit, & l'autre au

thither, in order to go down to Mont-real or Quebec to trade. A location has been chosen at the foot of the rapids in the River, on the South side, nearly under the 46th degree of Latitude; and the cold is much less severe there than it is here, although we are in nearly the same latitude.

Another place, distant a hundred and fifty leagues from the Sault, which has been chosen with the special design of preaching the Gospel there, is called *Pointe du saint Esprit*. The occasion [89] of this settlement was the Iroquois war, which had driven out from their country the greater part of the upper Savages and had gathered them together in that place. Father Aloez, having found that great number of nations all in one Village, made a happy use of their flight,—which had brought together so many people, and had been ordered for him by divine Providence,—to proclaim our Mysteries to that assemblage of tribes, and thus to justify the Divine Justice. There is no place in this New world so remote that this Father has not striven to make the Gospel heard there.

God found some of his Elect in each nation, during the time while the fear of the Iroquois kept them thus together. But at length the danger has passed away, and each tribe has [90] retired to its own country,—some returning to *Baye des Puants*; others going to the Sault, where the Missionaries have decided to make henceforth their principal abiding-place; and the rest remaining at *Pointe du St. Esprit*. It is planned to build three Churches, in these three principal places of this end of the world. There are two already established,—one at *Pointe du St. Esprit*, and another at the Sault. Father Aloez is preparing

Sault; le Pere Aloez se prepare à son retour de Quebec, pour aller à la Baye des Puants, y establir la troisième Eglise.

Jamais l'Evangile n'eut en ce pays une plus belle ouverture, & l'on ne peut manquer à present de ce costé là que d'Ouvriers: car la moisson est aussi abondante qu'elle puisse estre. L'Iroquois à qui on a rendu trois de ses captifs, & à qui l'on doit [91] encore rendre les autres, fera ravi de continuer la paix avec les Outaouacs, ayant sur les bras la guerre de la nation des Loups, & des Andastoguéés. L'on nous écrit même de Mont-real que les Onnontagueronnons iront le printemps prochain au Sault en Ambassade pour confirmer la paix par des presents; tant s'en faut qu'il y ait de guerre à craindre: ainsi les chemins seront libres au commerce des François & ouverts aux Ouvriers de l'Evangile. Neantmoins l'esprit de ces peuples étant fort changeant, il nous laisse toujours quelque sujet de craindre que la paix ne soit pas de si longue durée.

Comme la pointe du saint Esprit a été jusques à maintenant le siege de toutes ces Missions supérieures, je vay commencer à declarer [92] les progres de l'Evangile, & l'establissement du Royaume de Dieu en ce lieu là: mais il faut en même temps ne pas omettre les grands obstacles que l'on y trouve.

La dissimulation qui est naturelle à ces Sauvages, & une certaine condescendance dans laquelle on élève en ce pays là les enfans, leur fait approuver tout ce que l'on dit, & les empêche de témoigner jamais rien de contraire aux sentimens d'autrui, quand même ils sçauroient que ce qu'on leur dit, n'est pas véritable. Il faut joindre à cette dissimulation,

to go to Baye des Puants, on his return from Quebec, to found the third Church there.

Never did the Gospel have a more auspicious opening in this country, and the only thing lacking in that direction at present is Workers; for the harvest is as abundant as it can be. The Iroquois, to whom three of their captives have been restored, and to whom [91] the others are still to be given back, will be delighted to continue the peace with the Outaouacs, having on their hands the war with the nation of the Loups and that with the Andastogués. We have even received word from Mont-real that the Onnontagueronnons are going on an Embassy next spring to the Sault, to confirm the peace by presents; so far are we from having any war to fear. Thus the roads will be free for the commerce of the French, and open to the Gospel Laborers. Still, the temper of these tribes, being very fickle, always leaves us some ground for fearing that the peace may not be of very long duration.

As Pointe du saint Esprit has been hitherto the seat of all those upper Missions, I am going to begin to relate [92] the progress of the Gospel, and the establishment of the Kingdom of God, in that place; but at the same time I must not fail to mention the great obstacles that are encountered there.

Dissimulation, which is natural to those Savages, and a certain spirit of acquiescence, in which the children in that country are brought up, make them assent to all that is told them; and prevent them from ever showing any opposition to the sentiments of others, even though they may know that what is said to them is not true. To this dissimulation must be added stubbornness and obstinacy in following

l'opiniatreté, & l'obftination à fuiure entierement leurs penfées, & leurs defirs: ce qui a obligé nos Peres à ne pas recevoir fi aifement au Bapteme les adultes, qui d'ailleurs font éleuez dâs l'[i]dolatrie & dans le libertinage.

[93] Mais enfin Dieu m'a fait connoître après plufieurs épreuves, dit le Pere Aloez dans fon Journal, & dans une de fes lettres écrite du Sault le 6. de Juin 1669. qu'il plaifoit à fa Divine Majefté de faire mifericorde à une nation particuliere, qui veut toute entiere embraffer la Foy Chreftienne. Elle eft une des plus nombreufes, elle eft paifible, & ennemye de la guerre, & s'appelle Queuës coupées; mais elle eft d'ailleurs fi portée à railler qu'elle avoit-jufques à cette heure fait de noftre Foy, un jeu d'enfans. Ce peuple a eu la premiere connoiffance de l'Evangile dans le grand Lac Huron fon vray pays, du temps que nos Peres y eftoient; & fut apres instruite au lieu où elle eft maintenant, par le feu Pere Menard. Enfin pendant les deux ou trois ans, [94] que le Pere Aloez a demeuré avec eux, on a toujours continué à les instruire, fans qu'ils ayent embraffé la Foy, jufques à l'Efté dernier, que les Anciens ont harangué en fa faveur dans leurs Cabanes, dans leurs Confeils, & dans leurs feftins.

C'est ce qui m'a obligé, dit le Pere Aloez, de paffer l'Hyver avec eux à la Pointe du faint Efprit pour les instruire. Du commencement ayant efté appellé à un de leurs Confeils, je leur fis fçavoir les nouvelles que deux François venoient de m'aporter, & leur dis qu'enfin je me voyois obligé de les quitter, pour aller au Sault, parce que depuis trois ans que j'estois avec eux, ils ne vouloient pas embraffer noftre fainte Foy,

entirely their own thoughts and wishes; this has obliged our Fathers not to admit adults so easily to Baptism,—they being, moreover, brought up in idolatry and licentiousness.

[93] “ But finally,” says Father Aloez in his Journal, and in one of his letters written at the Sault on the 6th of June, 1669, “ God caused me to know, after several trials, that it pleased his Divine Majesty to show pity to one nation in particular that desires, every member of it, to embrace the Christian Faith. It is one of the most populous; it is peaceful, and an enemy to warfare, and it is called the *Queuës coupées*; ¹² but it is, besides, so addicted to raillery that it had, up to that time, made child’s play of our Faith.” This people gained their first acquaintance with the Gospel in their own country, by the great Lake Huron, at the time when our Fathers were there; and they afterward received instruction from the late Father Menard, in the place where they are now. Finally, during the two or three years [94] that Father Aloez spent with them, they continued to receive instruction constantly, without embracing the Faith,—until last Summer, when the Elders made speeches in its favor in their Cabins, in their Councils, ¹³ and at their feasts.

“ That was what obliged me,” says Father Aloez, “ to pass the Winter with them at *Pointe du saint Esprit*, for the purpose of instructing them.” ¹³ In the beginning of the season, having been called to one of their Councils, I let them know the news that two Frenchmen had just brought me; and told them that at length I felt myself obliged to leave them, in order to go to the Sault, because, after my three years among them, they were unwilling to embrace

n'y ayant que des enfans & quelques femmes qui priaissent Dieu. Je leur adjoustay [95] que j'abandonnois à l'heure mesme ce lieu, & que j'allois secouer la pouffiere de mes fouliers, je les dechauffay en effet, & en fecotaiy la pouffiere en leur presence, pour marque que je les quittois tout à fait, ne voulant rien emporter d'eux avec moy, non pas mesme la pouffiere qui s'attache aux fouliers. Je leur fis sçavoir que les Sauvages du Sault m'avoient appelé, fouhaitans d'estre Chrestiens, & que je les allois trouver pour les instruire: Que si dans quelques années ils ne se faisoient pas Chrestiens, je ferois la mesme chose à ceux du Sault que je leur faisois alors.

Pendant tout ce discours, je lisois sur leur visage la peur que je leur avois causée dans le cœur, & les laissant deliberer, ie me retiray sur l'heure dans la resolution de m'en [96] aller au Sault. Mais un accident m'ayant retenu par une providence speciale de Dieu, je fus bien-tost le tefmoin de leur changement que l'on ne peut attribuer qu'à un coup extraordinaire de la grace. Ils ont d'un commun consentement exterminé entierement la Polygamie. Ils ont aboli les sacrifices qu'ils avoient accoustumé de faire à leurs genies. Ils ont refusé de se trouver à toutes les superstitions qui se font par les autres nations voisines: en un mot ils ont tefmoigné vne ferveur semblable à celle des Chrestiens de la primitive Eglise, & une tres-grande assiduité à tous les devoirs des veritables Fideles. Tous se sont venus rendre auprez de la Chapelle, afin de faciliter pendant l'Hyver à leurs femmes & à leurs enfans, les instructions qu'on leur donne; [97] & ne pas perdre un jour sans venir prier Dieu dans l'Eglise.

our holy Faith,—there being only children, and some women, who prayed to God. I added [95] that I should leave that place immediately, and that I was going to shake the dust from my shoes; indeed, I took my shoes off in their presence, in proof that I was leaving them altogether, and did not wish to take anything from them away with me, not even the dust that clung to my shoes. I informed them that the Savages at the Sault, wishing to become Christians, had called me, and that I would go to them and instruct them; but that if, after some years, they did not become Christians, I would do the same thing to those at the Sault that I was doing to these now.

“During all this address I read, on their faces, the fear that I had inspired in their hearts; leaving them then to deliberate, I immediately withdrew, with the intention of [96] going away to the Sault. But an accident having detained me, by a special providence of God, I was soon a witness to a change on their part that can only be attributed to an extraordinary stroke of grace. By common consent, they abolished Polygamy entirely; they did away with the sacrifices that they had been accustomed to offer to their *genii*; they refused to be present at any of the superstitious ceremonies observed by the other nations in the vicinity; in a word, they showed a fervor like that of the Christians of the primitive Church, and a very great assiduity in all the duties of true Believers. They all took up their abode near the Chapel, in order to facilitate for their wives and children, during the Winter, the instruction that is given them, [97] and in order not to let slip a single day without coming to pray to God in the Church.”

Voilà en general quel est l'estat de la Mission de la Pointe du saint Esprit, ie vas rapporter maintenant en particulier quelques conversions les plus remarquables. Vn vieillard qui mourut le jour de Noel apres s'estre disposé à la mort, en va faire l'ouverture.

Les Sauvages ont dit au Pere Aloeuz qu'après son Baptême il avoit eu une vision de deux chemins, dont l'un conduisoit en haut, & l'autre en bas; & qu'il avoit pris celui d'enhaut, ainsi qu'il l'avoit raporté luy mesme; mais qu'il avoit eu grande peine à le suivre; car il estoit fort estroit & difficile. Ils ont adjousté qu'il avoit veu le chemin d'enbas comme fort large & battu tel que l'est celui qui cōduit d'un Bourg [98] à autre. Je ne puis passer sous silence le Baptême du premier adulte de cette nation. Comme il a esté leur Capitaine, & homme d'un esprit bien fait & propre pour le Christianisme; il a esté le premier qui a harangué en faveur de la Religion Chrestienne, & qui a dit publiquement que les mysteres qu'on leur prechoit estoient veritables, & que pour luy il estoit resolu d'obeir au Pere. Il s'appelloit Kekakoung. Cette sainte liberté à parler pour la Foy a comme donné le branle à tous les esprits & les a portés à se soumettre à l'Evangile.

Vn homme âgé de soixante ans n'a pas eu beaucoup de peine à se faire Chrestien; il a asseuré le Pere Aloeuz, que durant toute sa vie il auoit reconnu un grand Genie, qui renfermoit en soy le Ciel & la Terre; [99] qu'il l'avoit toujours invoqué dans ses sacrifices, & qu'il en avoit reçu du secours dans les necessitez pressentes. On luy a donné le nom de Ioseph à son Baptême.

L'exemple d'un autre vieillard confirme la mesme

Such, in general, is the state of the Mission at Pointe du saint Esprit. I am going now to describe in detail some of the most remarkable conversions. An old man who died on Christmas day, after preparing himself for death, shall head the list.

The Savages told Father Aloez that, after his Baptism, he had had a vision of two roads, one of which led upward, and the other downward; and that, according to his own account of the matter, he had taken the former, but that he had had much trouble in following it, as it was very narrow and difficult. They added that he had seen the downward road as very wide, and well-trodden, like that which leads from one Village [98] to another. I cannot pass in silence the Baptism of the first adult of that nation. As he was their Captain, and a man of excellent understanding, well fitted for Christianity, he was the first to make a speech in favor of the Christian Religion, and to say publicly that the doctrines that were preached to them were true, and that, for his part, he was resolved to obey the Father. His name was Kekakoung. That holy freedom in speaking for the Faith gave the impulse, as it were, to all their minds, and inclined them to submit to the Gospel.

One man sixty years of age did not have very much trouble in becoming a Christian: he assured the Father that all his life long he had acknowledged a great Spirit who included in himself Heaven and Earth; [99] that he had always invoked him in his sacrifices; and that he had received help from him in pressing need. The man was given the name of Joseph at his Baptism.

The example of another old man confirms the

chose. Il raconte avec de grands sentimens de reconnoissance envers ce souverain Genie qui l'a conservé, que lors qu'ils quitterent leur pays, ils furent obligez de s'enfuir sur les glaces du grand Lac des Hurons pour éviter les Iroquois, & la famine qui les pourfuivoit par tout. Ils n'avoient nulles provisions, & ne faisoient subsister leurs familles, que du poisson qu'ils dardoient chaque jour sous les glaces. Or il arriva que soixante de leurs hommes estans allez au large, y chercher leur vie, y furent emportez par un [100] grand banc de glace, lequel fut detaché par l'impetuosité du vent. Plus de la moitié moururent ou de froid ou de faim. Ce vieillard fut conservé sur cette glace flottante durant l'espace de trente jours; & vint enfin aborder à une autre glace, & de là à terre ne pouvant assez rendre graces à ce Genie plus puissant que la faim, que le froid, que les glaces, que les vents & les tempestes auquel il avoit adressé sa priere.

Comme il entendit la premiere fois parler de Dieu, il reconnut d'abord que c'estoit ce puissant Genie qui l'avoit conservé, & il resolut des lors de luy obeir en toutes choses.

Enfin le Pere Aloez marque dans son Journal d'un autre homme de mesme âge, qu'il ne pouvoit assez s'estonner qu'il eut vecu si long[ue] temps [101] sans la connoissance du vray Dieu; & qu'il luy avoit souvent dit pendant son instruction: Est-il possible, que nous autres vieillards, qui avons un peu d'esprit, ayons esté si long-temps aveugles, & que nous ayons pris pour des divinitez, des choses qui servent tous les jours à nos usages? Cent personnes de cette nation, partie adultes, partie Enfans ont dé-jà receu

same thing. He relates, with deep feelings of gratitude toward this sovereign Spirit who saved his life, that, when they left their own country, they were obliged to take flight on the ice of the great Lake of the Hurons, in order to escape the Iroquois and the famine that pursued them everywhere. They had no provisions, and maintained their families only on the fish that they harpooned each day under the ice. Now it happened that sixty of their men, who had gone out to seek the means of subsistence, were carried away by a [100] great field of ice that was detached by the violence of the wind. More than half died, either from cold or from hunger. This old man was preserved on that floating ice for the space of thirty days, and at length leaped upon another piece of ice, and thence to the land,—being unable to render sufficient thanks to that Spirit, more powerful than hunger, cold, ice, winds, and tempests, to whom he had directed his prayer.

When he heard about God for the first time, he recognized at once that he was that mighty Spirit who had saved him, and he resolved from that moment to obey him in all things.

Finally, Father Aloez observes, in his Journal, of another man of the same age, that he could not marvel enough that he had lived so long [101] with no knowledge of the true God; and that he had often said to him during his instruction: "Is it possible that we old men, who have a little sense, have been so long blind; and that we have taken for divinities things that serve every day for our use?" A hundred persons of that nation, partly adults, partly Children, have already received Baptism. As to the Hurons who took refuge in that country, thirty-eight

le Baptesme. Pour les Hurons, qui se sont refugiez en ce pays là; trente-huit ont esté baptisez. L'on conte encore, dans les autres nations, plus de cent personnes à qui on a donné le Baptesme.

Vne filleagée de quarante quatre ans ayant montré de la constance, & une affection singuliere envers nostre sainte Foy, a esté enfin baptisée. Les occasions continuelles [102] où elle estoit, & les persecutions qu'elle souffroit à cause de sa beauté, faisoient craindre au commencement de luy donner le Baptesme: Mais sa generosité l'a emporté, & elle dit hautement qu'elle ne se mariera jamais.

Elle a esté confirmée dans cette resolution par les choses qu'elle avoit une fois ouï dire au Pere Aloez touchant la Virginité de la sainte Vierge, & de la chasteté que voient les filles Religieuses, & s'est retirée en son pays dans cette sainte pensée où elle aura le Saint Esprit pour seul directeur, iusques à ce qu'il plaise à Dieu d'y envoyer quelque Missionnaire.

Le Pere Marquette nous écrit du Sault, que la moisson y est fort abondante, & qu'il ne tient qu'aux Missionnaires de baptiser tous ceux [103] qui sont là au nombre de deux mille; mais l'on n'a pas osé jusques à cette heure se fier à ces esprits qui sont trop condescendans de peur qu'ils ne continuent apres leur Baptesme dans leurs superstitiōs ordinaires. On s'applique sur tout à les instruire, & à baptiser les moribonds, qui sont une moisson plus asseurée.

have been baptized. In the other nations are counted over a hundred persons more, to whom Baptism has been given.

An unmarried woman, forty-four years of age, who had shown constancy and a singular affection toward our holy Faith, was at length baptized. The continual temptations [102] to which she was exposed, and the persecutions that she suffered on account of her beauty, made one fear at first to give her Baptism; but her noble spirit gained the day, and she declares openly that she will never marry.

She was confirmed in this resolution by what she had once heard Father Aloez say in regard to the Virginity of the blessed Virgin, and the vow of chastity taken by Nuns; and she went back to her own country with this holy purpose, in which she will have the Holy Ghost as her sole director until it shall please God to send some Missionary thither.

Father Marquette writes us from the Sault that the harvest there is very abundant, and that it only rests with the Missionaries to baptize the entire population, [103] to the number of two thousand. Thus far, however, our Fathers have not dared to trust those people, who are too acquiescent, and fearing lest they will, after their Baptism, cling to their customary superstitions. Especial attention is given to instructing them, and to baptizing the dying, who are a surer harvest.

CHAPITRE VII.

DE LA MISSION DE SAINTE CROIX DANS LE PAYS DES
MONTAGNAIS À TADOUSSAC.

LE Pere Henry Nouvel l'avoit iufques icy cultivée pendant quelques années; mais le Pere de Beaulieu ayant acquis en fort peu [de] temps affez de connoiffance de la langue Montagnaise pour faire [104] toutes fes fonctions Apostoliques, il luy en a entierement laiffé la charge. Cette facilité à entendre & à parler la langue de ces Sauvages d'embas, a paru fi extraordinaire aux Capitaines de cette nation qu'ils luy ont donné de concert, dans vn feftin public le nom de celuy, qui entend, & parle leur langue. Côme ce font des peuples errants, accouftumez à viure de leur chaffe, le Pere a esté obligé de les fuiure par toutes les forests, pour entretenir cette Nouvelle Eglise dans la ferveur où le Pere Nouvel l'avoit laiffée. Il ne se peut faire qu'on ne souffre beaucoup plus dans ces fortes de Missions errantes, que dans les sedentaires. Apres cinq ou six semaines qu'il a esté obligé de coucher sur les neiges il a esté attaqué d'un flux de sang dont il est [105] malade déja depuis huit mois, & qui a épuisé la meilleure partie de ses forces. Il n'attend neantmoins que le reftablissement de sa santé pour se donner encore tout à ses Sauvages, qui luy rendirent toute forte de services durant sa maladie, & qui se voyants ayez de luy, le desirerent avec une passion incroyable.

CHAPTER VII.

OF THE MISSION OF SAINTE CROIX IN THE MONTAGNAIS COUNTRY, AT TADOUSSAC.

FATHER Henry Nouvel had cultivated that Mission for some years before; but, Father de Beaulieu having in a very short time acquired sufficient acquaintance with the Montagnais language to perform [104] all his Apostolic functions, the entire charge of it was given over to him. This facility in understanding and speaking the language of the Savages down there seemed so extraordinary to the Captains of that nation, that they gave him, by unanimous consent, at a public feast, the name of "he who understands and speaks our language." As they are wandering tribes, accustomed to live by the chase, the Father has been obliged to follow them through all the forests, in order to maintain that New Church in the fervor in which Father Nouvel had left it. It is inevitable that one should suffer much more in that kind of wandering Mission than in the stationary. After five or six weeks, during which he was obliged to sleep on the snow, he was attacked with a hemorrhage, from which he has been [105] ill eight months already, and which has exhausted the better part of his strength. Yet he is only waiting for the recovery of his health to give himself again entirely to his Savages, who rendered him all kinds of services during his illness, and who,

Durant le temps qu'il se porta bien, il se donna tout à l'instruction de ces Barbares; il les disposa sur tout à une Communion generale par un jeûne solemnel, & par une Confession exacte de leurs pechez. Et une Chapelle ayant esté dressée dans ces vastes forests, la celebrite y fut si sainte que depuis long-temps l'on n'avoit veu une semblable ferveur dans des Sauvages.

[106] Tandis que le Pere de Beaulieu estoit dans la Mission de l'Ance de l'Assomption, bien avant dans le Saguenay, le Pere Nouvel estant destiné pour aller donner quelque secours aux Sauvages de Gaspé, éloignez de Quebec de six vin[g]t-lieues, dont la plupart entendent la langue Montagnaise, se preparoit à les aller trouver du costé du Sud; mais ayant esté droit à Tadoussac qui est du costé du Nord, il re[n]contra heureusement les Guafpesiens, qui sont maintenant sans pasteur; mais qui retiennent encore les bonnes impressions que les Missionnaires leur ont autrefois données. Tous se confesserent au nombre de soixante, & Communierent avec beaucoup de devotion. Une femme de cette nation bien instruite dans nos Mysteres les faisoit prier [107] Dieu tous les matins, & tous les soirs; & comme elle chantoit fort bien, elle leur entonnoit des Cantiques spirituels. Ainsi Dieu a soin de conserver ses enfans qui ont reçu le Baptême. Et pour avoir esté privés si long-temps d'Ouvriers Evangeliques, ils n'ont pas perdu la Foy qui leur est maintenant aussi chere que jamais.

Mais comme le lieu de leur chasse les faisoit aller du costé, où estoit le Pere de Beaulieu, le Pere Nouvel jugea plus à propos de les laisser à sa conduite & de retourner à Tadoussac, après s'estre dé-jà avancé environ douze lieues dans le Saguenay, pour assister

seeing themselves beloved by him, long for him with an incredible passion.

During the time that he was well, he gave his whole attention to the instruction of those Barbarians; he prepared them especially for a general Communion, by a solemn fast and a strict Confession of their sins. And, a Chapel having been erected in those vast forests, the solemnity was performed there with such holiness that a like fervor had not been seen among Savages for a long time.

[106] While Father de Beaulieu was at the Mission of Ance de l'Assomption, far away in the Saguenay, Father Nouvel was appointed to go and give some help to the Savages of Gaspé, who are situated a hundred and twenty leagues from Quebec, and of whom the greater part understand the Montagnais language. He prepared to go and seek them toward the South; but having gone straight to Tadoussac, which is toward the North, he luckily met the Guaspeziens, who are now without a pastor, but still retain the good impressions formerly made upon them by the Missionaries. All, to the number of sixty, confessed and received Communion with great devotion. A woman of that nation, well instructed in our Mysteries, made them pray [107] to God every morning and every evening; and as she was a very good singer, she sang them some spiritual Songs. Thus God takes care to preserve his children who have received Baptism. And, in spite of their having been so long deprived of Gospel Laborers, they have not lost the Faith, which is as dear to them now as ever.

But, as their hunting-ground called them in the direction where Father de Beaulieu was, Father

dans les choses de piété, les François qui passent là l'Hyver pour le commerce. Et ainsi les Sauvages, & les François ont pû estre également [108] secourus par les soins infatigables de ces deux Missionnaires.

Il faut joindre à la Mission de Tadoussac, celle des Papinachois, comme l'une de ses dependances. Ces peuples sont toujours errants dans les forests, & se rendent chaque année dans vn lieu, sur le grand fleuve de saint Laurens, pour leur commerce à cinquante lieux plus ou moins, au dessous de Tadoussac du costé du Nord.

Quantité de gens de cette nation, qui parlent tous Montagnais, ayant esté autrefois instruits & baptisez par nos Peres, retiennent encore les principes de l'Evangile; mais estant impossible de les assembler pour continuer à les instruire, il y en a peu qui n'ayent quelques superstitions. Neantmoins on tâche dans leurs assemblées generales de faire [109] ce que l'on peut pour les éclairer de la lumiere de nostre sainte Foy. Les Sauvages Chrestiens y apportent leurs enfans pour les faire baptiser par les Missionnaires, ou en leur absence, par des François bien instruits qui y vont en traite.

Vingt enfans & quinze adultes y ont esté baptisez cette année. Deux cent cinquante & six personnes outres les Sauvages de Sillery, & de Tadoussac qui estoient descendus aux Papinachois pour leur traite, y ont receu tout le secours possible avec un tres-notable profit de leurs ames.

Monseigneur de Petrée nostre Prelat estoit sur le point d'aller voir cette nouvelle Eglise, apres sa visite de Mont-real, & de tout le reste du pays, à dessein de conferer à ces nouveaux Chrestiens, le Sacrement

Nouvel deemed it more fitting to leave them in his charge, and to return to Tadoussac, after he had already advanced about twelve leagues into the Saguenay to give aid, in matters of piety, to the French who pass the Winter there for the purpose of trading. And thus Savages and French alike could be [108] aided by the indefatigable care of those two Missionaries.

To the Mission at Tadoussac must be added that of the Papinachois, as one of its dependencies. These tribes are always wandering in the forests, and betake themselves every year to a place on the great saint Lawrence river,—fifty leagues, more or less, below Tadoussac, toward the North,—for their trading.

A great many people of that nation, who all speak the Montagnais language, were formerly instructed and baptized by our Fathers, and still retain the principles of the Gospel; but as it is impossible to gather them together for a continuance of this instruction, there are few of them who have not some superstitions. Nevertheless, an attempt is made in their general assemblies to do [109] what one can to enlighten them with the torch of our holy Faith. The Christian Savages bring thither their children, to have them baptized by the Missionaries, or, in their absence, by some well-instructed Frenchmen who come there to trade.

Twenty children and fifteen adults have been baptized there this year. Two hundred and fifty-six persons, besides the Savages from Sillery and Tadoussac that had gone down to the Papinachois to trade, have received there all the aid possible, with very notable profit to their souls.

[110] de la Confirmation, & d'avoir le contentement de visiter cette Eglise naissante que l'on peut appeller la fille de ses foins, de ses prieres, & de ses larmes: Mais il a esté obligé de remettre ce voyage à l'année prochaine, n'estant pas assuré s'il y auroit cette année une assemblée generale des Papinachois, aux lieux ordinaires.

Vous demanderez, comment il est possible que le Christianisme puisse subsister dans les forests, parmi des peuples errants qui se voyent obligez, pour ne pas mourir de faim, de se separer, en petites bandes, & de se faire des Cabanes fort esloignées les unes des autres, durant le peu de temps, qu'ils sejourneront en quelque lieu. C'est en cela même, que paroît admirablement la Divine providence, & le soin qu'elle, a de ses [111] Eleus. Les Sauvages qui habitent bien avant dans les terres, du côté du Nord, & qui ont eu la connoissance de Dieu, & de son Evangile, par le ministère de nos Peres, ont eux mêmes le soin de communiquer aux autres Sauvages de leur nation, cette connoissance qu'ils ont reçue, & deviennent ainsi eux mêmes des Apostres. On peut dire que ce sont des âmes choisies pour le Ciel d'une façon particulière. Ils aiment la priere: & ceux même qui sont encore infideles, ne laissent pas de venir presenter leurs enfans au Baptême, & quand quelque adulte Papinchois a esté baptisé, il est assez rare qu'il tombe dans l'Apostasie. L'exemple d'un Chrestien dans ces forests incultes est admirable.

Ce Sauvage, que le Pere Gabriel [112] Drouilletes avoit autrefois baptisé à Chikotimi, à trente lieux de Tadoussac, le long du Saguenay, l'année du grand tremblement de terre, a infiniment consolé le Pere

Monseigneur of Petræa, our Prelate, was on the point of going to see this new Church, after he had visited Mont-real and all the rest of the country, for the purpose of conferring on these new Christians the Sacrament [110] of Confirmation, and of having the pleasure of visiting this new-born Church which may be called the daughter of his care, his prayers, and his tears. But he was obliged to postpone that journey until next year, not being assured that there would be a general assembly of the Papinachois in the usual places this year.

You will ask how it is possible for Christianity to subsist in the woods, among wandering tribes who find themselves obliged, in order not to die of hunger, to separate into small bands and make themselves Cabins very far apart, during the little time that they sojourn in any place. It is in that very thing that is admirably manifested Divine providence, and the care that he takes of his [111] Elect. The Savages who dwell far inland toward the North, who have gained a knowledge of God and of his Gospel through the ministry of our Fathers, take it upon themselves to communicate this knowledge that they have received to the other Savages of their nation, and thus become themselves Apostles. It can be said that they are souls chosen for Heaven in a special manner. They love prayer, and even those who are still infidels do not fail to come and present their children for Baptism; and when some adult Papinachois has been baptized, it is comparatively rare for him to fall into Apostasy. The example of one Christian in these waste forests is admirable.

This Savage, whom Father Gabriel [112] Drouilletes had formerly baptized at Chikotimi,—thirty leagues

Nouvel dans sa dernière Mission des Papinachois. Comme je luy faisoit rendre conte [*sc.* compte] de l'estat de son ame & de sa Foy, dit ce Pere dans une de ses lettres, il me respondit ainsi. Je n'ay veu qu'une seule fois les François depuis mon Baptême & après avoir esté instruit & baptisé par le Pere Drouilletes, je me suis abstenu depuis de recourir au Demon; i'ay toujours fait la priere qu'il m'enseigna, & ie conte le matin avec mes doigts les dix fois que je dis: Vous qui avez tout fait, ayez pitié de moy; & le soir je repete cinq fois la mesme priere.

L'on peut dire en general, que [113] cette nation qui prend son nom de son sous rire presque continuel, est une des plus flexibles, & qu'elle donne aujourd'huy plusque jamais de belles esperances du costé du Nord, tandis que les autres Missionnaires travaillent infatigablement dans le pays des Iroquois d'enhaut, & d'enbas, & parmi les peuples les plus eloignez vers le Midi & l'Occident.

Après que le Pere Nouvel fut retourné de sa Mission des Papinachois, l'on prit enfin la resolution de remplir la place du fameux Capitaine Noel Tekoüerimat qu'on auoit laissé par l'honneur qu'on rendoit à sa vertu, & à son courage, sans successeur depuis plusieurs années, selon la coutume des Sauvages.

Les parents du defunct, à qui il [114] appartient de nommer celuy qui doit succeder au mort, jetterent les yeux sur Negaskaotiat Capitaine de guerre de Tadouffac: ils le presenterent à toutes les Nations assemblées à ce dessein à Sillery. C'est la que l'on cré le premier Capitaine, & où il a coustume de resider. Cepédant l'on avoit préparé un grand festin pour regaler toutes ces Nations au despens des parents

from Tadoussac, along the Saguenay,—in the year of the great earthquake, was a source of infinite comfort to Father Nouvel in his last Mission among the Papinachois. “When I had him give an account of the state of his soul and of his Faith,” says this Father in one of his letters, “he answered me as follows: ‘I have seen the French only once since my Baptism; and after having been instructed and baptized by Father Drouilletes, I have since abstained from having recourse to the Demon. I have always prayed as he taught me, and I repeat every morning ten times, keeping count on my fingers: “You who have made all things, take pity on me.” And in the evening I repeat the same prayer five times.’”

It may be said in general that [113] this nation, which takes its name from its almost continual smiling, is one of the most flexible; and that it gives to-day, more than ever, fair hopes for the North; while the other Missionaries work tirelessly in the country of the upper and lower Iroquois, and among the most distant tribes toward the South and the West.

After Father Nouvel had returned from his Mission among the Papinachois, it was at length decided to fill the place of the famous Captain Noel Tekouerimat,—which, out of honor rendered to his virtue and courage, had been left without a successor for several years, according to the custom of the Savages.

The relatives of the deceased, whose [114] duty it is to name the one who is to succeed him who has died, cast their eyes on Negaskaouat, a Tadoussac war Captain. They presented him to all the Nations, assembled to receive him at Sillery, where the leading Captain is appointed, and where he is

qui devoient adopter Negaskaoüat, & luy donner le nom de Tekoüerimat avec sa charge; ce qui s'appelle parmi eux ressusciter un Capitaine.

Pour commencer la ceremonie, on déchauffa le nouveau Capitaine, & on luy osta les anciens habits, ensuite les parents luy en donnerent de nouveaux. Mais il y eut icy quelque chose de changé [115] des solemnitez ordinaires, car le nouveau Teykorimat fut entierement habillé à la Francoise, & au lieu du tour de teste, que la femme du deffunt avoit accoustumé de mettre sur la teste de celuy qui ressuscite son feu Mary, la femme de l'ancien Teykorimat mit sur la teste de Negaskaoüat un chapeau orné d'un fort beau tour de plumes. L'affection que l'ancien & le nouveau Teykorimat ont tousiours temoignée aux François, a esté l'une des causes du changement de cette ceremonie.

Le festin estant préparé, on fit les harangues ordinaires, avec les presents qui les accompagnent. Le Pere Nouvel fit l'ouverture, où il representa trois choses au nouveau Capitaine. Premièrement il l'exhorta à la mesme pieté que son [116] Predecesseur avoit tousiours fait paroistre. Secondement il le porta à continuer d'avoir pour les François la mesme affection que son Pere qu'il ressuscitoit, autant par ses exemples, que par son nom de Teykorimat. En troisiéme lieu, il luy remontra l'obligation qu'il avoit de maintenir les siens dans la Foy & dans l'obeissance, qu'ils doivent à nostre invincible Monarque.

Aprés la harangue, les parens de l'ancien Capitaine firent les presents selon la coustume à toutes les Nations presentes. Là se trouverent les François, les Algonquins, les Montagnais, les Gaspesiens, les

accustomed to dwell. Meanwhile a great feast had been prepared, to regale all these Nations, at the expense of the relatives who were to adopt Negaskaouat and give him, with his charge, the name of Tekouerimat—a process which, among them, is called “resuscitating a Captain.”

To begin the ceremony, the new Captain's shoes were taken off and the clothes he had been wearing were removed; whereupon the relatives of the deceased gave him new garments. But here there was introduced something different [115] from the ordinary solemnities; for the new Teycorimat was clothed entirely in French dress, and, instead of the tall head-dress that the wife of the deceased had been wont to place on the head of him who resuscitated her late Husband, the wife of the old Teykorimat put on Negaskaouat's head a cap adorned with a very handsome tuft of feathers. The affection that the old and the new Teykorimat always showed for the French was one of the reasons for the variation in that ceremony.

The feast being ready, the customary speeches were delivered, with the presents accompanying them. Father Nouvel spoke first, and brought three things to the new Captain's attention. First, he exhorted him to maintain the same piety that his [116] Predecessor had always manifested. Secondly, he urged him to continue to have for the French the same affection as his Father, whom he was restoring to life as much by his example as by his name of Teykorimat. In the third place, he again pointed out to him the obligation that he was under to keep his people true to the Faith, and the obedience they owed to our invincible Monarch.

Abnaquiois, les Etechemins, les Poissons blancs, les Nipissiriniens & les Hurons. Le premier present fut pour Monsieur de Courcelle, [117] nostre Gouverneur, & il fut mis entre les mains du Pere de Beaulieu pou[r] luy estre presenté au premier jour. Le second se fit au Pere Charles Albanel, ancien Missionnaire, qui avoit le soin de la Mission de Sillery, laquelle est la premiere & la principale de toutes. L'on vint ensuite à faire à chaque Nation un present pour les faire reffouvenir que celuy qui s'appelloit autresfois Negafkaoüat, s'appelle maintenant Teykorimat.

Les presents de Colliers de Porcelaine estant faits, le Pere Albanel harangua à son tour, & se conjoüit avec le nouveau Capitaine, d'avoir en sa personne un autre Teykorimat, avec ses vertus, & son affection pour les François: puis se tournant vers toutes les Nations [118] qui estoient presentes, il les exhorta à aymer la Foy que tous avoient embrassée & à fuir le vice, qui les feroit infailliblement perir, s'ils n'y renonçoient. La ceremonie du jour finit par le festin.

Le lendemain tous les Capitaines Sauvages ayant à leur teste Teykorimat habillé à la Françoisse, la cane à la main, allerent saluer Monsieur de Courcelle nostre Gouverneur, & le reconnoistre. Il luy demanderent la protection du Roy, dont ils sont les subjets, & son assistance particuliere pour empescher parmi eux les defordres des vices: puis tous se retirerent.

After the speech, the relatives of the former Captain made the customary presents to all the Nations present. There were assembled the French, the Algonquins, the Montagnais, the Gaspesiens, the Abnaquiois, the Etechemins, the Poissons blancs, the Nipissiriniens, and the Hurons. The first present was for Monsieur de Courcelle, [117] our Governor; and it was put into Father de Beaulieu's hands, to be presented to him at the first opportunity. The second was given to Father Charles Albanel, an old Missionary in charge of the Mission at Sillery, which is the first and the principal one of them all. They then proceeded to give a present to each Nation, to make them remember that he who had formerly been called Negaskaouat was now called Teykorimat.

The presents of Porcelain Collars being made, Father Albanel made a speech, in his turn, and congratulated the new Captain upon their having in his person another Teykorimat, with his virtues and his affection for the French. Then, turning toward all the Nations [118] that were present, he exhorted them to love the Faith which all had embraced, and to shun vice, which would infallibly cause them to perish if they did not renounce it. The ceremony of the day ended with the feast.

On the next day, all the Savage Captains, with Teykorimat at their head,—dressed like a Frenchman, cane in hand,—went to salute Monsieur de Courcelle, our Governor, and to acknowledge him. They asked from him the protection of the King, whose subjects they are; and his especial assistance to check the disorders of vice among them. Then they all withdrew.

[119] CHAPITRE VIII.

DE LA MISSION HURONNE DE L'ANNONCIATION DE
NOSTRE DAME, AUPRES DE LA VILLE DE QUEBEC.

LA Mission des Hurons est maintenant reduite à un petit nombre de personnes, mais ce sont gens choisis qui aiment la Religion Chrestienne, & qui peuvent servir d'exemple à tous les autres. Depuis qu'ils ont veu la paix affermie avec les Iroquois leurs ennemis, ils ont abandonné le fort qu'ils avoient dans une grande place de Quebec, & se sont retirez dans les bois à une lieuë, & demie de cette ville, pour y cultiver des champs qui leur puissent fournir de [120] quoy viure, & ils y ont fait un Bourg nouveau, & comme une nouvelle Colonie.

Cette Mission Huronne a esté sur tout feconde ces deux années en morts illustres. Vne jeune fille de cette nation, nommée Ieanne Oüendité mourut l'année passée le 14. iour d'Avril,agée de quatorze ans. Sa vertu avoit paru durant sa vie au dessus de ce que l'on pouvoit attendre d'une fille de son age; mais elle semble s'estre plus manifestée après sa mort, par l'incorruption de son corps; ce qui peut passer pour une recompense de la grande averfion qu'elle avoit de l'impureté & d'une certaine horreur qu'elle reffentoit, en la presence des personnes impudiques.

La mort precieuse de son petit frere nommé Augustin qui la suivit [121] neuf mois après, & qui fut mis dans un mesme sepulcre à Quebec, où l'un

[119] CHAPTER VIII.

OF THE HURON MISSION OF L'ANNONCIATION DE
NOSTRE DAME, NEAR THE TOWN OF QUEBEC.

THE Mission of the Hurons is now reduced to a small number of persons, but they are chosen people, who love the Christian Religion, and can serve as examples for all the rest. Since they have seen peace established with the Iroquois, their enemies, they have abandoned the fort which they occupied in a large square in Quebec, and have withdrawn into the woods, a league and a half from that city, in order there to cultivate fields which may furnish them [120] the means of subsistence; and they have made a new Village there, and, as it were, a new Colony.

That Huron Mission has been especially rich, these last two years, in illustrious deaths. A young girl of that nation, named Jeanne Ouendité, died last year on the 14th day of April, at the age of fourteen years. Her virtue had shown itself during her life in a greater measure than could have been expected in a girl of her age; but it seems to have been more strikingly manifested after her death, by the incorruption of her body. This can be regarded as a recompense for the great aversion she had to impurity, and a certain horror that she felt in the presence of immodest persons.

The precious death of her little brother, named Augustin, who followed her, [121] nine months later,

& l'autre sont morts, a donné occasion de trouver ce Threfor caché de l'innocence mesme. Mais puisque le frere & la sœur se trouvent ensemble, je n'en separeray pas l'hïstoire.

Cet enfant agé seulement de cinq ans, appellé Andehotiakiri estoit tres bien-fait, & avoit de l'esprit, & du jugement beaucoup au dessus de son age; jamais il ne voyoit les Peres Missionnaires qui passoient devant sa cabane, qu'il ne les obligeast d'entrer dedans: & ayant remarqué que lors qu'ils y entroient, ils faisoient prier Dieu tout le monde, il les imitoit, faïfant à leur exemple sa visite, il demandoit si l'on avoit ce jour là prié Dieu; que si l'on repondoit qu'on [122] ne l'avoit pas encore fait, il disoit; prions Dieu, & alors il commençoit le premier à faire les prieres, & après les avoir recitées, il interrogeoit du Catechisme ceux qu'il jugeoit qui luy devoient respondre.

Neuf mois après la mort de sa sœur, il tombe malade, & de là à peu de jours il dit en pleurant à sa mere que sa sœur le venoit querir: mais qu'il apprehendoit la mort. Cette crainte luy fut d'abord ostée par l'assurance qu'on luy donna qu'il iroit bien-tost trouver sa sœur dans le Paradis; & il consola toujours depuis sa mere en luy disant; Je vous prie ma mere de ne pas pleurer. Ces paroles ont eu un effet extraordinaire sur l'ame de cette mere sauvage; car elle ne le pleura pas mesme le jour de sa mort.

[123] Ce fut le neufiesme jour de Decembre 1668. qu'on enterra cet enfant dans la mesme fosse que sa sœur, dont le corps fut trouvé entier neuf mois après son enterrement sans qu'il luy manquast mesmes un cheveu de la teste, & la chose a esté si bien verifiée qu'on ne peut raisonnablement en douter. Le ne

and was interred in the same grave at Quebec, where they both died, was the occasion of finding this hidden Treasure of innocence itself. But as the brother and sister are placed together, I will not separate their history.

This child, only five years of age, and called Andehouakiri, was a very comely boy, and had intelligence and judgment much in advance of his years. He never saw the Mission Fathers passing before his cabin, without obliging them to enter; and observing that, when they did so, they made every one pray to God, he imitated them. Making his visits, after their example, he would ask if the people had prayed to God on that day; and if they answered that they [122] had not yet done so, he would say, "Let us pray to God;" and then he would begin first to say the prayers,—after reciting which he would ask the Catechism of those who, in his judgment, ought to answer him.

Nine months after his sister's death, he fell ill; and, a few days later he said to his mother, with tears in his eyes, that his sister was coming for him, but that he feared death. This fear was at once taken away from him by the assurance that was given him that he would soon go and find his sister in Paradise; and ever after that, he consoled his mother by saying to her, "I beg you, mother, not to weep." These words had an extraordinary effect on the soul of that savage mother; for she did not weep even on the day of his death.

[123] It was on the ninth day of December, 1668, that they buried this child in the same grave with his sister, whose body was found intact, nine months after her interment, without the loss of even a hair

veux pas néanmoins la donner, comme un miracle, j'en laisse le jugement à ceux qui en confidereront les circonstances. La grande pureté de cette fille & l'affection extraordinaire qu'elle a eu pour sa virginité pourroit bien avoir donné à Dieu occasion de faire cette merveille.

Vne femme Huronne, nommée Helene, estant interrogée sur l'incorruption de ce corps, n'y trouva rien d'extraordinaire, & pensa que [124] ce fust chose, qui eust accoustumé d'arriver toujours ainsi aux personnes vierges, sur ce qu'elle avoit entendu dire au Pere qui les instruit, que Dieu preservoit souvent de la corruption les corps de ceux qui avoient conservé leurs ames dans la netteté, & les avoient exemptées des fouillures de la chair: ce qui luy fit estendre à toutes les Vierges, la faveur qu'elle avoit ouï raconter de sainte Therese, de sainte Claire, de sainte Magdelaine de Pazzi, & de quelques autres Vierges.

Le Frere, & la Sœur doivent cette mort aux bons exemples, & aux saintes instructions de leur mere. Cette femme est si touchée de l'esprit de penitence qu'elle offre continuellement à Dieu la mort de ses enfans, en satisfaction de ses pechez, & cherchant divers moyens de satisfaire [125] à la Justice divine, elle se rejouit de tout le mal qui luy arrive, & elle a accoustumé de dire au temps de son affliction; voilà qui va bien cela m'aidera à payer mes debtes: qui est leur façon de parler Huronne pour exprimer le plaisir qu'ils ont à une chose. Elle joint à cet esprit de penitence celui du plus parfait detachment des choses de la terre, & elle desire se trouver le jour de sa mort dans un entier dépouillement de tout, de peur

from her head. The thing has been so well verified that one cannot reasonably doubt it. Yet I do not wish to give it as a miracle; I leave the judgment of the case to those who shall consider its circumstances. The great purity of the girl, and her extraordinary desire to preserve her virginity, might well have given God occasion to work this marvel.

A Huron woman named Helene, on being questioned in regard to the incorruption of this body, found nothing extraordinary therein, but thought that [124] it was a thing that was wont to happen always to persons of virgin purity, according to what she had heard the Father who instructed them say,—namely, that God often preserves from corruption the bodies of those that had kept their souls in purity, and had freed them from the defilements of the flesh. This it was that made her extend to all Virgins the grace she had heard ascribed to saint Theresa, saint Clara, saint Magdelaine de Pazzi, and some other Virgins.

The Brother and Sister owe this death to the good examples and holy instructions of their mother. This woman is so touched with the spirit of penitence that she is continually offering to God the death of her children, in satisfaction for her sins; and, seeking divers means to satisfy [125] the divine Justice, she rejoices in all the ill that befalls her, and is accustomed to say, in the time of her affliction, “That is all right, that will help me pay my debts”—which is their way of expressing in Huron the pleasure they take in a thing. She joins to this spirit of penitence that of the most perfect indifference to the things of earth; and wishes to find herself, on the day of her death, in a state of utter destitution, for fear that the care she would have to

que le foin qu'il luy faudroit prendre alors de partager ses biens, ne luy derobast le temps qu'elle devoit employer à se preparer à la mort. Sa charité envers les pauvres n'est pas moins à estimer. Car elle les assiste de son bled, & de tout ce qu'elle a, sans en vouloir de recompense: ce qui est beau; mais rare [126] dans les Sauvages. Enfin elle a une sainte passion de s'avancer dans la voye de la vertu; & jamais elle n'entend d'exhortation qu'elle ne fasse sur le champ un bon propos de se porter à une plus haute perfection, pensant toujours n'avoir rien fait jusques à cette heure. Son grand plaisir est de s'entretenir de Dieu, & apres les Sermons qu'elle a entendus, elle vient souvent remercier le Pere d'avoir dit des choses qui luy semblent s'adresser uniquement à elle. O que vous me faites de plaisir; mon Pere! dit elle, de me faire paroître à moy mesme telle que je suis, & que i'ay esté.

Il ne faut pas s'imaginer que toute la devotion soit renfermée dans cette seule ame: Je sçay bien qu'elle est un grand thresor dans un pays infidelle, & qu'elle peut [127] attirer sur ceux de sa Nation les graces que Dieu verse sur eux: neantmoins cet esprit de ferveur s'estend presque universellement à tous les Hurons de cette nouvelle Colonie. En voicy une marque particuliere.

Ignace leur Capitaine ayant veu que les François offroient dans leur nouvelle Chapelle un pain-beny tous les Dimanches, & les Festes, la pensée luy vint incontinent que les Hurons manquoient en ce point au devoir des bons Chrestiens; & tenant d'une main un collier de porcelaine, il appella les Anciens au Conseil, & les harangua en cette sorte. Mes freres

take then in dividing her possessions would rob her of the time she ought to use in preparing for death. Her charity to the poor is not less estimable; for she helps them with her corn and with all that she has, without desiring any return for it—which is a fine trait, but rare [126] in Savages. Finally, she has a holy passion for advancing herself in the path of virtue, and she never hears an exhortation without forming a good resolution, on the spot, to rise to a higher degree of perfection,—always thinking that she has never accomplished anything up to the present time. Her great pleasure is to talk about God; and, after the Sermons that she has heard, she often comes to thank the Father for having said things that seem to be addressed solely to her. “Oh, how much pleasure you give me, my Father,” she exclaims, “in making me appear to myself as I am and as I have been!”

It must not be imagined that all the devotion is confined to that single soul. I know well that she is a great treasure in an infidel country, and that she can [127] draw down upon the people of her Nation the favors that God bestows upon them; nevertheless, that spirit of fervor extends almost universally to all the Hurons of that new Colony. The following is a special instance of it.

Ignace, their Captain, seeing that the French offered a blessed loaf of bread in their new Chapel, every Sunday and Feast-day, the thought suddenly came to him that the Hurons were, in this respect, failing in the duty of good Christians. Holding a porcelain collar in his hand, he called the Elders to Council and addressed them as follows: “My brothers, I have to-day noticed that the French surpass

ie me suis aujourd'huy apperceu que les François nous surpassent en devotion: i'ay eu honte de voir qu'ils font des offrandes à Dieu, & que [128] nous n'ayons encore rien fait de semblable: C'est pourquoy je vous prie de vouloir imiter à l'avenir l'exemple des François, en faisant quelque present à l'Eglise. Pour moy, ie vay commencer le premier en faisant mon offrande de ce Collier, cependant que chacun de vous voye en particulier le present qu'il veut faire. En verité nous n'avons point d'esprit, respondirent tous ceux de l'Assemblée, & sans vostre reflection nous n'aurions pas mesme pris garde à cette sainte coustume. Il fut resolu que quand la ieunesse seroit revenuë de la chasse, tous contribueroient selon leur pouvoir, à cette œuvre de pieté.

Le Pere qui a soin de cette Eglise Huronne depuis long-temps, est celuy qui les entretient dans cette sainte simplicité, & dans cette ferveur [129] admirable. Il a mis en sa place un nommé Louys Thondechoren pour faire les prieres dans le Bourg en son absence. Il n'est pas croyable combien cet homme est zelé pour toutes les choses de la pieté, & avec quelle vigilâce, il se porte à empêcher tous les excez, afin de conserver les gens dans l'innocence. Il harangue dans la Chapelle des Hurons & leur fait des discours qui ne tiennent rien du Sauvage. Voicy presque mot pour mot, celuy que le Pere Chaumonot luy entendit faire un jour avec des pensées tout à fait devotes & proportionnées à leur Genie.

Mes Freres, Dieu qui nous a creés est, nostre vray pere; il a droit de nous punir, quand nous pechons; & comme nous chassons de la cabane nos enfans desobeissans, [130] Dieu chassa nos premiers parens

us in devotion: I am ashamed to see that they make offerings to God, and that [128] we have not yet done anything of the kind. That is why I beg you to consent to imitate the example of the French in future, by making some present to the Church. As for myself, I am going to begin first by making my offering of this Collar; meanwhile, let each one of you specially consider what present he is willing to give." "In truth," all those in the Assembly replied, "we have no sense; and, without your forethought, we would not even have taken heed of this holy custom." It was resolved that when the young men should have returned from the chase, all should contribute, according to their power, to this act of piety.

The Father who has had charge of that Huron Church for a long time is the one who keeps them in that holy simplicity and admirable fervor. [129] He has appointed in his place, to conduct prayers in the Village in his absence, a man named Louys Thaondchoren. It is incredible how zealous this man is in all matters of piety, and with what vigilance he sets himself to prevent all excesses, in order to keep the people in innocence. He delivers addresses in the Chapel of the Hurons, and makes speeches that have nothing of the Savage about them. Following is, almost word for word, the one that Father Chaumont heard him make one day, with thoughts altogether devout and in keeping with their Character.

"My Brothers, God who created us is our true father; he has a right to punish us when we sin, and, just as we send out of the cabin our disobedient children, [130] God drove our first parents out of the Earthly Paradise, to punish their disobedience. But,

hors du Paradis Terrestre, pour punir leur desobeissance. Mais comme il arrive quelquefois qu'un amy de la famille rencontrant à la porte l'enfant que l'on vient de chasser, tout baigné de ses larmes, en est touché de compassion, & luy fait r'ouvrir la porte; le Fils de Dieu en prenant nostre chair, a fait le mesme, il a eu pitié des hommes qui pleuroient leurs pechez, il a satisfait pour leurs fautes, & nous a ouvert ensuite la porte du Paradis. Si maintenant quelqu'un de nous vient à commettre quelque nouveau crime, il merite encore d'estre chassé du Ciel, & ainsi mes freres, que pas un de vous ne se flate de ce que par le Baptesme il a esté receu dans la maison de Dieu; car s'il n'observe ses Commandemens, [131] il fera chassé du Ciel, & la porte luy en fera fermée, jusques à ce que le Sauveur du Monde luy voye pleurer ses pechez aux pieds d'un Confesseur. Mais si c'est tout de bon qu'il pleure il, luy r'ouvrira la porte du Paradis, qui luy avoit esté fermée. Mes freres gardez-vous donc bien de desobeir au Createur: mais si par malheur vous venez à pecher, n'attendez pas plus lon[g]-temps à vous en repentir; car nous avons un bon amy, nous avons Iesus qui fera nostre paix aussi-tost qu'il verra nostre veritable douleur. Voilà le sermon de ce Sauvage Cathechiste.

Je finis ce Chapitre par la fainte mort d'une fille Huronne nommée Therese. Elle mourut le iour de la Feste de Noel, l'année 1668. âgé de 14. ans, son grand pere envoya la [132] veille de cette grande Feste querir le Pere Chaumonot pour la confesser, comme celuy, qui a tout le soin de cette Mission Huronne. Il y alla incontinent, & il ne fust pas plustost entré dans la cabane de la malade, que ce bon

as it sometimes happens that a friend of the family, meeting at the door the child that has just been sent out, all bathed in its tears, has the door opened for him again, so the Son of God, in taking our flesh upon himself, has done the same: he has taken pity on those who wept for their sins, he has atoned for their faults, and he has then opened for us the door of Paradise. If now any one of us has just committed some new crime, he deserves to be driven out of Heaven again; and so, my brothers, let not one of you flatter himself that he has been received by Baptism into the house of God; for if he do not observe the Commandments, [131] he will be driven out of Heaven, and the door will be shut against him, until the Savior of the World sees him weeping for his sins at the feet of a Confessor. But if it is in good earnest that he weeps, he will open the door of Paradise to him again, which had been closed against him. My brothers, take good care, then, not to disobey the Creator; but if by ill luck you chance to sin, do not longer delay to repent of it. For we have a good friend,—we have Jesus, who will make our peace as soon as he sees our sincere sorrow.” That was the sermon of this Savage Catechist.

I will finish this Chapter with the holy death of a Huron girl named Therese. She died on Christmas day, in the year 1668, at 14 years of age. Her grandfather, on the [132] evening before that great Festival, sent for Father Chaumonot to hear her confession, as he is the one who has the entire charge of that Huron Mission. He hastened thither immediately, and had no sooner entered the sick girl's cabin than that good old man said to him: “Father, there is my granddaughter dying; I beg

vieillard luy dit. Mon Pere voilà ma petite fille qui s'en va mourir; Je vous prie de luy donner tous les Sacremens que l'Eglise a accoustumé de donner aux malades: Car si elle mouroit avant que de les avoir receus, nous ferions tous inconsolables; mais si elle meurt après leur reception, nous n'aurons point de peine à nous consoler dans l'esperance qu'elle ira au Ciel, & que nous l'irons bien-tost voir.

Le Pere commença par la confession, que par respect elle ne voulut pas faire estant couchée, mais [133] un peu élevée & soustenuë par derriere. Cependant la mere l'exhortoit à ne laisser aucun péché qu'elle ne confessast en luy disant courage Therese, nettoye bien ton ame de toutes ses souillures: tous ceux de la cabane où elle estoit, la portoient à la mesme chose.

Après la confession de cette fille malade, son grand-pere pria le Pere Chaumonot de ne pas tarder plus long temps à luy administrer les autres Sacremens de l'Eglise, parce que l'heure de sa mort approchoit. Il le fit sans attendre davantage, quoyque la malade ne luy semblast pas encore estre à l'extremité: neantmoins l'evenement montra qu'il estoit temps; Car elle mourut le lendemain. Elle demandoit souvent pendant sa maladie à sa mere: quand est ce que naistrà [134] IESVS? Enfin estant avertie la veille de Noel, qu'il naistroit cette nuit là; elle se mit à chanter: IESVS va naistre; qui est un air que les Hurons chantent aux Festes de Noel.

Il est croyable que son bon Ange la faisoit ainsi chanter, comme pour celebrer le jour de sa naissance au Ciel. Le jour de Noel ayant esté le jour de sa mort, ses parents firent après les funerailles de leur

you to give her all the Sacraments that the Church is accustomed to give the sick. For, if she should die before receiving them, we would all be inconsolable; but if she dies after receiving them, we shall find no difficulty in consoling ourselves with the hope that she will go to Heaven, and that we shall soon go and see her."

The Father began with her confession, which, out of respect, she was unwilling to make lying down, but [133] desired to be raised a little and supported behind. Meanwhile her mother exhorted her not to leave any sin unconfessed, saying to her, "Courage, Therese; cleanse thy soul well from all its stains." All the occupants of the cabin where she was, urged upon her the same thing.

After that sick girl's confession, her grandfather begged Father Chaumonot not to delay longer the administration of the other Sacraments of the Church, because the hour of her death was approaching. He did so without waiting longer, although the sick girl did not yet seem to him to be in a critical condition. Yet the result showed that it was time, for she died on the next day. During her illness, she often asked her mother, "When is it that [134] JESUS will be born? At length being told, on Christmas eve, that he would be born that night, she began to sing, "JESUS is going to be born"—which is an air sung by the Hurons on Christmas Festivals.

It is reasonable to think that her good Angel made her sing thus, as if to celebrate the day of her birth in Heaven. Christmas having been the day of her death, her parents, after their daughter's funeral, gave presents to the Church, and a feast to the whole Village of the Hurons. They did so, to ask the

filles, des prefens à l'Eglise, & un festin à tout le Bourg des Hurons, pour prier ceux, qui avoient esté conviez, de dire cette nuit leur Chapellet afin d'obtenir la delivrance de l'ame de leur fille des feux du Purgatoire, en cas qu'elle y fust encore. Ainsi l'amour des parens envers leurs enfans s'estend parmy ces Barbares au dela de la vie, & montre evidemment qu'ils font de mesme [135] que les François capables de tous nos Mysteres.

On a aussi imprimé si fortement dās l'esprit de nos Sauvages le respect qu'ils doivent au saint sacrifice de la Messe, & l'obligatiō en general qu'ils ont d'y assister, qu'il s'est trouvé cette année à la prairie de la Madelaine auprès de Mont-real, à soixante lieuës au dessus de Quebec un Sauvage qui n'a jamais manqué de se rendre le Samedi à nostre habitation quelque éloigné qu'il fut dans les bois, afin de pouvoir entendre la Messe, quittant ainsi la chasse qu'il faisoit à six ou sept lieuës loin aux environs de Mont-real, & cela pour satisfaire sa devotion, comme si ce luy eust esté une obligation precise.

guests to say their Rosaries that night for obtaining the deliverance of their daughter's soul from the fires of Purgatory, in case it were still there. Thus the love of parents for their children extends, among these Barbarians, beyond this life,—plainly showing that they, as well [135] as the French, are capable of receiving all our Mysteries.

There has also been impressed so deeply on the minds of our Savages the respect that they owe to the holy sacrifice of Mass, and the general obligation that they are under to be present thereat, that there has been found this year, at prairie de la Madelaine,—near Mont-real, sixty leagues above Quebec,—a Savage who has never failed to repair on Saturday to our settlement, however far away in the woods he might be, that he might hear Mass. He thus left the hunting in which he was engaged, six or seven leagues around Montreal,—doing so in order to satisfy his devotion, as if it had been a definite obligation resting upon him.

[136] CHAPITRE IX.

DE LA SAINTE MORT DE CECILE GANNENDÂRIS
HURONNE.

LE sixiesme iour de Fevrier de l'année 1669. Cecile Gannendâris mourut dans l'Hospital de Quebec après huit mois de diverses maladies. Au commencement elle fut attaquée d'une paralysie, qui luy osta les fonctions de la moitié du corps; puis elle perdit enfin l'usage de presque tous ses autres membres. Deplus elle ressentoit une tres-grande douleur de teste, laquelle luy estoit causée par un grand froid, qui se faisoit sentir à cette partie: mais elle avoit à mesme temps une si grande aversion du feu qu'elle ne pouuoit ni le voir, ni le [137] sentir, mesme pendant les plus insupportables rigueurs de l'Hyver. Il survint à tous ces maux un flux, qui l'enleva de ce monde.

L'on ne sçavoit ce qui estoit le plus admirable, ou la patience de cette Sauvage malade, ou la charité des Religieuses Hospitalieres, qui luy rendoient en cet estat tous les services possibles. Monseigneur de Petrée nostre Eve sque l'a visitée & l'a nourrie durant qu'elle estoit dâs sa cabane; Et quand elle a esté à l'Hospital il a toûjours continué sa charité ordinaire, à fournir de quoy l'entretenir de toutes choses. Plusieurs personnes de condition l'ont aussi esté visiter, & luy ont fait porter des rafraichissemens, ayant tous de la tendresse pour une personne si vertueuse.

[136] CHAPTER IX.

OF THE HOLY DEATH OF CECILE GANNENDÂRIS, A
HURON WOMAN.

ON the sixth day of February, in the year 1669, Cecile Gannendâris died in the Quebec Hospital, after eight months, of various diseases. In the beginning, she was attacked with a paralysis, that deprived her of the use of half of her body; then finally she lost the use of almost all her other members. In addition, she experienced a very severe pain in her head, caused by the intense cold that was making itself felt in that region; but, at the same time, she had so strong an aversion to fire that she could not bear either to see it or [137] to feel it, even during the most intolerable rigors of Winter. There came, in addition to all these afflictions, a hemorrhage, that carried her off.

It was hard to tell which was the more admirable, the patience of that sick Savage or the charity of the Hospital Nuns, who rendered her, in that condition, all the services possible. Monseigneur of Petræa, our Bishop, visited her, and supplied her with food while she was in her cabin; and, when she was in the Hospital, he continued his usual charity without intermission, furnishing her with food of all kinds. Several persons of quality also went to visit her, and had refreshments carried to her, all having tenderness for so virtuous a person. It was Our Lord's will in this to reward the charity [138] which that

Nostre Seigneur a voulu en cela recompenser la charité [138] que cette femme avoit témoignée tandis qu'elle estoit en fanté, à tous les malades de sa nation; car jamais elle ne manquoit de les assister de tout son pouvoir, soit pour le bien de leur ame, soit pour leurs necessitez temporelles.

On a remarqué qu'elle avoit un don particulier de disposer les personnes à la mort. Dieu a voulu pour la recompenser qu'elle ne soit morte elle mesme qu'après y avoir esté disposée, avec tous les soins possibles. Son premier mary mourut en Saint; mais il luy doit une partie de cette belle mort: c'estoit elle qui luy faisoit faire tous les actes, que l'on a coustume de faire pratiquer aux malades en cette rencontre: de peur d'augmenter son mal, ou de divertir sa pensée dans ses saints exercices de pieté: [139] elle eut bien la force de retenir ses larmes, pendant toute la maladie de son mary. Comme son mary malade ne pouvoit un iour s'empescher de pleurer de la compassion qu'il avoit pour ses enfans qu'il laissoit orphelins; Cecile luy dit avec une pleine confiance: Ne pleurez point mon cher mary nos enfans ne demeureront pas sans pere après vostre mort. Les Peres qui nous instruisent, leur serviront de pere tandis que nos enfans seront bons Chrestiens, & ie prendray tous les soins possibles pour faire qu'ils le deviennent.

Cette charité envers son premier mary a fait que Dieu a porté son second mary à luy rendre iour & nuit tous les secours qu'elle pouvoit attendre durant sa longue maladie, jusqu'à abandonner ses [140] champs pour demeurer toujours au prés d'elle. D'ailleurs il semble que ce secours ayt encore esté une recompense de l'assistance spirituelle qu'elle a renduë

woman had shown, while she was in health, to all the sick of her nation; for she never failed to assist them with all her power, for the good of their souls or for their temporal needs.

It was observed that she had a special gift for preparing people for death. As a reward for this, it was God's will that she should not herself die until after being prepared therefor with all possible care. Her first husband died the death of a Saint, but is indebted to her for a part of that beautiful death. She it was who made him go through all the ceremonies which it is customary to have the sick observe under those circumstances. For fear of increasing his illness, or of diverting his thoughts during his holy exercises of piety, [139] she had strength to restrain her tears throughout her husband's entire illness. When one day her sick husband could not help weeping, out of the pity that he felt for his children whom he was leaving fatherless, Cecile said to him with full confidence: "Do not weep, my dear husband; our children will not remain fatherless after your death. The Fathers who instruct us will be fathers to them, so long as our children are good Christians; and I will take all possible care to make them become so."

This charity toward her first husband was the cause of God's influencing her second husband to render her, day and night, all the aid that she could expect during her long illness, even to leaving his [140] fields for the sake of staying with her all the time. It appears, besides, that this aid was also a reward for the spiritual assistance which she rendered to four of her children, who all died with special marks of predestination.

à quatre de ses enfans qui sont tous morts avec des marques particulieres de predestination.

L'un de ses enfans qui estoit une fille âgée d'environ douze ans, ne pouuant plus se tenir debout, ni marcher, à cause de la grande foiblesse où l'avoit mise la longueur de sa maladie, & sa mere d'ailleurs souhaitant qu'elle communiaſt à Pâques; on la mit dans une peau d'Orignac passée, & bien peinte à leur façon, puis sa mere & une autre Huronne prenant la peau chacune par vn bout, elles l'apportèrent dans l'Eglise pendant qu'on y disoit la Messe, à la fin de laquelle l'on [141] donna la sainte Communion à la malade.

Vne autre de ses filles mourant à l'âge de sept ans, voulut expirer en disant son chapelet, nonobstant la grande difficulté, qu'elle avoit de parler, & sa mere luy avoit imprimé si fortement dans le cœur cette belle devotion envers la Sainte Vierge, qu'il ne fut pas possible de la luy faire interrompre durant tout le cours de sa maladie.

Les Sauvages de ce pays n'ôt point accoustumé de chastier leurs enfans avec des verges: mais Cecile n'épargnoit point ce chastiment aux siens, quand ils le meritoient. Que s'il arrivoit qu'ils pleuraſſent pendant ce temps là, elle leur disoit, Ah! mon enfant comment suporterois-tu les estranges supplices des demons, puisque tu ne peux supporter [142] une si leg[er]e punition? garde toy bien de retomber en cette faute pour laquelle ie viens de te chastier, de peur que tu ne sois condamné à des peines qui ne finissent iamais.

Que si Cecile avoit un si grand soin d'inspirer à ses enfans l'horreur du peché, elle n'en avoit pas moins

One of her children, a girl about twelve years of age, being no longer able to stand or walk, owing to the extreme weakness to which her long illness had reduced her, and her mother wishing, moreover, that she should receive communion at Easter, she was put into a worn-out Moose-skin that had been finely painted after their fashion. Then her mother and another Huron woman, taking the skin each by one end, carried her into the Church while Mass was being celebrated there,—at the conclusion of which [141] holy Communion was administered to the sick girl.

Another of her daughters, dying at the age of seven years, wished to die while telling her beads, notwithstanding the great difficulty she had in speaking. This beautiful devotion toward the Blessed Virgin had been impressed so strongly on her heart by her mother, that it was impossible to make her discontinue it during all the course of her illness.

The Savages of this country are not accustomed to punish their children with the rod, but Cecile did not spare hers this punishment when they deserved it; and if it chanced that they cried on these occasions, she would say to them: “Ah, my child, how wouldst thou bear the strange tortures of the demons, if thou canst not bear [142] so light a punishment? Take good care not to fall again into this fault for which I have just chastised thee, for fear lest thou be condemned to sufferings that never end.”

But if Cecile took so great care to inspire in her children a horror of sin, she took no less pains to arouse herself to feel an extreme aversion for it. As she was very good-looking before her last illness, she was often incited to wrong-doing. Yet not only

de s'exciter elle mesme à en concevoir une extreme averfion. Comme elle estoit tres bien faite avant fa derniere maladie, elle a esté fouvent follicitée au mal: mais cette genereufe femme n'a pas feulemēt esté fidele & à Dieu, & à fon mari; elle s'est encore armée d'un tison ardent qu'elle a jetté à la teste de celuy qui la follicitoit au peché, & elle en a fait la rifée publique de tous les Sauvages, qui vinrent en foule estre les fpectateurs de fon [143] courage contre cet insolent, & de fa fidelité inviolable à fon mary. Au refte Cecile estoit fi parfaitement instruite de nos myfteres, & mesme fi éloquente, que quand il venoit à Quebec quelque Sauvage eſtranger ou infidele, on le luy envoyoit; & en peu de jours il se trouvoit capable du Baptesme. Quand il y en avoit quelqu'un, qui vouloit defendre opiniatrément ses superstitions, on n'avoit qu'à luy oppofer Cecile; elle le mettoit bien tost hors de deffence. Ce mesme zeſe la portoit à avoir un ſoin particulier d'enſeigner ſa langue aux nouveaux Miſſionnaires; afin de contribuer de tout ſon pouvoir à la conversion des peuples. Le ſalut de ſon ſecond mary luy eſtant infiniment cher, elle ſ'apliqua d'une façon particulière à le retirer de ſes [144] debauches; & fit tant par ſes pri[e]res & par ſes remonſtrances qu'il eſt maintenant fort homme-de-bien, & un des meilleurs Chreſtiens de cette Colonie.

Elle estoit d'une vie ſi exemplaire & reconnuë ſi capable, que ceux de ſa Nation la venoient conſulter dans leurs doutes ſur leur conduite & ſur les points de la Foy: & elle les éclairciſſoit avec un diſcernement qui n'avoit rien d'une femme Sauvage. Comme quantité de perſonnes venoient la voir durant ſa ma-

was that noble woman faithful to God and to her husband, but she also armed herself with a glowing firebrand, and threw it at the head of him who was tempting her to sin,—making a public laughing-stock of him for all the Savages, who came in a crowd to be spectators of her [143] courage against that insolent man, and of her inviolable fidelity to her husband. In addition to all this, Cecile was so well instructed in matters of our faith, and so eloquent even, that when there came to Quebec some Savage who was a stranger or an infidel, he was sent to her, and in a few days was found qualified for Baptism. When there was any one who was inclined to defend his superstitions obstinately, it was only necessary to put Cecile against him; she very soon broke down his defense. This same zeal made her take particular care to teach her language to the new Missionaries, in order to contribute with all her power to the conversion of the tribes. The salvation of her second husband being infinitely dear to her, she devoted herself especially to reclaiming him from his [144] dissolute conduct, and accomplished so much by her prayers and remonstrances, that he is now a very good man, and one of the best Christians of that Colony.

She was of so exemplary a life and of such recognized ability, that those of her Nation used to come and consult her in their doubts in regard to their conduct, and on matters of Faith; and she would enlighten them with a discernment not at all characteristic of a Savage woman. As a great many persons came to see her during her illness, she took care not to lose the opportunity she thus enjoyed of rewarding these visits of charity with some good

ladie; elle n'avoit garde de perdre l'occasion qu'elle avoit de recompenser par quelque bon mot d'edification ces visites de charité. Voicy le discours qu'elle faisoit aux Huronnes qui venoient la voir & luy offrir leurs services. Mes Sœurs i'ay passé autrefois parmi vous pour [145] assez bien-faite, & maintenant ie suis hideuse à voir: j'aymois la propreté, & maintenant tout mon corps est dans l'ordure. Je n'estois pas des plus pauvres de nostre Bourg, & ie ne reçois aujourd'huy aucun foulagement de mes biens. Voilà l'estat où vous vous trouverez un jour. Faites quantité de bonnes œuvres durant vostre vie, car c'est de cela seul, que vous recevrez de la consolation à l'heure de la mort. Elle fit venir une de ses anciennes Confidentes exprez pour luy recommander qu'elle s'abstint d'un certain vice auquel elle estoit fujette.

Son mary souffrit beaucoup auprès d'elle, mais les instructions & les bons exemples de Cecile, l'ont recōpensé plus que suffisamment de toutes ses peines. Il avouë luy mesme [146] que jamais il ne s'est trouvé plus éclairé de la verité de nos Mysteres que durant une exhortation qu'elle luy fit après une visite, dont Monseigneur de Petrée l'avoit honorée dans sa cabane. Mon mary! luy dit-elle, quel moyen de douter de la verité & de la bonté d'une Religion, qui enseigne & qui commāde à ceux qui la suivent quoy qu'ils soient nobles, riches & puissants, de s'abbaïsser iusques à venir consoler une miserable creature comme moy, dans une aussi pauvre cabane que la nostre? Pourquoy ce grand & saint Prelat prendroit-il la peine de m'apporter luy mesme en personne ce qu'il a de meilleur, s'il n'estoit afeuré de la recompense que Dieu promet à ceux qui secourent les miserables?

word of edification. Following is the discourse she delivered to the Huron women who came to see her and offer her their services: "My Sisters, I was formerly regarded among you as [145] fairly good-looking, and now I am hideous to look at. I used to love cleanliness, and now my body is a mass of corruption. I was not the poorest person in our Village, and to-day I get no help from my possessions. That is the condition in which you will find yourselves some day. Do many good deeds during your lives, for from them only will you receive any consolation in the hour of death." She had one of her old Confidants come to her, expressly for the purpose of urging her to abstain from a certain vice to which she was addicted.

Her husband suffered much at her side, but the words of instruction and the good examples he received from Cecile, rewarded him more than enough for all his pains. He himself acknowledges [146] that he never felt himself more clearly convinced of the truth of our Mysteries than during an exhortation that she made him, after a visit with which Monseigneur of Petræa had honored her in her cabin. "My husband," she said to him, "what room is there to doubt the truth and the goodness of a Religion that teaches and commands those who follow it, although they be noble, rich, and powerful, to humble themselves so far as to come and console a miserable creature like me, in a cabin so poor as ours? Why should that great and holy Prelate take the trouble to bring me, in his own person, the best that he has, if he were not assured of the reward that God promises to those that succor the miserable? No, no, I cannot doubt [147] what our

Non, non: Je ne fçauois douter de ce [147] que nous difent nos Peres de la bonne reception qu'on fait aux Chrestiens dans le Ciel, après avoir veu la charité qu'exerce envers moy une perfonne de cette qualité & de ce rang, qui ne m'avoit iamais veuë, à qui ie n'appartiens point, & qui m'a fait tant de bien, que ie ne le fçauois reconnoître.

Enfin Cecile, après avoir ainfi paffé fa maladie dans l'exercice des vertus & dans les plus devots fentiments d'une ame Chrestienne, eft fur le point de mourir: Mais elle ne part point de ce monde, que Dieu ne l'ayt auparavant appelée à foy, afin de mourir plus par le Commandement de Dieu, que par la neceffité de la nature. Peu de iours auant fon deceds, elle dit à fon Confefleur que durant la nuit qu'elle qu'un l'avoit appelée par fon nom, [148] Gannendâris, mais d'une façon fi douce & fi agreable, qu'elle ne pût durant long temps penfer à autre chofe qu'à la douceur charmante de cette voix. O la belle voix, difoit-elle, ô que mon nom me femble bien prononcé par une telle bouche! ô que ne puis-je encore une fois m'entendre appeller! ô que cette langue parle melodieufement! Mais encore, repart le Pere, qu'a dit cette voix? Cecile luy répōdit elle n'a dit que ce mot, Gannendâris: Et ie pēse que c'est la voix de ma fille; qui mourut l'année paffée & qui vint auffi appeller fon petit frere quelques iours avant qu'il mourût. Quoy qu'il en foit, cela nous marque toufiours que cette bonne Chrestienne ne penfoit qu'à Dieu.

Avec toutes ces careffes du Ciel, [149] & ces bons fentimens interieurs, Cecile ne laiffoit pas de craindre les feux du Purgatoire. Elle fe recommandoit fou-

Fathers tell us of the good reception given to Christians in Heaven, now that I have seen the charity exercised toward me by a person of that quality and of that rank, who had never seen me and to whom I do not belong, and who has done me so much good that I cannot thank him."

At length Cecile, after thus passing her illness in the practice of the virtues and in the most devout sentiments of a Christian soul, was on the point of dying; but she did not leave this world without God's having first called her to himself, that she might die more by his Command than by the necessity of nature. A few days before her death, she told her Confessor that during the night some one had called her by her name, [148] Gannendâris, but so sweetly and pleasantly that for a long time she could think of nothing else but the charming sweetness of that voice. "Oh, the beautiful voice!" she kept saying. "Oh, how beautifully uttered my name seems by such a mouth! Oh, why can I not hear myself called once more! Oh, how melodiously that tongue speaks!" "But," returned the Father, "what else did that voice say?" Cecile replied: "It only said that word, Gannendâris; and I think it is the voice of my daughter who died last year and who came in this way to call her little brother, some days before he died." However that may be, this still shows us that this good Christian woman was thinking only of God.

With all these marks of Heaven's favor [149] and these good sentiments within, Cecile ceased not to fear the fires of Purgatory. She commended herself often to the prayers of the virtuous, in order to gain their aid, after her death, in procuring her release

vent aux prieres des personnes vertueufes, pour fe faire ayder après fa mort à fortir de cette prifon de flammes; & elle laiffa à ce deffein aux Dames de la fainte famille de cette Ville de Quebec, du nombre defquelles elle eftoit, le plus beau collier qu'elle euft. Il eftoit compofé de fix mille grains de porcelaine prefque toute noire, qui eft auffi precieufe parmy les Sauvages que les perles en France.

Cette illuftre Chreftienne n'eut pas pluftoft rendu fon ame à fon Createur, que par l'ordre de Monfeigneur l'Evefque, l'on fonna toutes les cloches de la Paroiffe de Quebec; ce qui ne fe pratique point ordinairement à la mort des Sauvages; [140 i.e., 150] & le lendemain on luy fit un fervice folemnel dans l'Eglife de la mefme Parroiffe. Le Capitaine des Hurons exhorta, le iour de la mort de Cecile, tous ceux de fa Nation, qui font dans leur Bourg à une lieuë & demie de Quebec, à dire un Chapelet pour l'ame de la defunte: Et à un mois de la fon frere fit un feftin à tous les Hurons, où il offrit un collier de porcelaine aux Anciens, pour le mettre au lieu où ils tiennent leur bien commun, & renouveler ainfi la memoire de Gannendâris fa fœur & faire prier Dieu pour fon ame. Cette action de pieté eft belle en des Sauvages, & une des plus remarquables qu'on leur ait veu faire en faveur de leurs Morts.

FIN.

from that prison of flames; to this end she left to the Ladies of the holy family of that City of Quebec, to whose number she belonged, the most beautiful collar she had. It was composed of six thousand beads of almost wholly black porcelain, which is as precious among the Savages as are pearls in France.

That illustrious Christian had no sooner given up her soul to her Creator than, by order of Monseigneur the Bishop, all the bells of the Parish of Quebec were rung—a thing which is not usually done on the death of a Savage—[140 i.e., 150] and on the next day a solemn service was held for her in the Church of the same Parish. On the day of Cecile's death the Captain of the Hurons exhorted all those of his Nation dwelling within a league and a half of Quebec, to say a Rosary for the soul of the deceased. And one month later her brother gave all the Hurons a feast, at which he presented the Elders a porcelain collar to put in the place where they keep their common possessions, and thus keep fresh the memory of Gannendâris, his sister, and cause people to pray to God for her soul. This act of piety is beautiful among Savages, and one of the most remarkable they have been seen to perform on behalf of their Dead.

END.

BIBLIOGRAPHICAL DATA: VOL. LII

CXXIV

For bibliographical details of the *Relation* of 1667-68, see Vol. LI.

CXXV

In reprinting the *Relation* of 1668-69 (Paris, 1670), we follow a copy of the original Cramoisy edition in the Lenox Library. The volume does not present an author's name; and the text is unaccompanied by the "Privilege," "Permission," "Table des Chapitres," and prefatory epistle to the provincial—all, or generally all, of which appeared in previous annuals. This *Relation* is no. 129 of Harris's *Notes*.

Collation: Title, with verso blank, 1 leaf; text (9 chaps.), pp. 1-150; one blank leaf. Signatures: Title, plus sig. A-I in eights, K in four, of which K₄ is a blank leaf. Page 150 is misnumbered 140.

Copies have been sold as follows: O'Callaghan (1882), no. 1244, sold for \$37.50, and had cost him \$15; and Barlow (1890), no. 1320, sold for \$77.50. The volume is in the following libraries: Lenox, New York State Library, Harvard, Brown (private), Library of Parliament (Ottawa), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris). The copy at Laval has a Latin inscription in manuscript on the title-page, which shows that it belonged to the Jesuit College in 1720.

NOTES TO VOL. LII

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 33).—Regarding the "diamonds" at Quebec, see vol. v., *note 25*.

2 (p. 43).—These Sulpitians were, according to Faillon, Antoine d'Allet (Le Clercq gives his first name as François; vol. xliii., *note 15*), René de Galinée (vol. 1., *note 11*), and François Lascaris d'Urfé,—the last-named a relative of Colbert, and a descendant of one of the most illustrious families in Greece.

3 (p. 47).—Louis XIV. repeatedly gave orders that all possible efforts should be made to educate in the French manner (*françiser*) the children and youth of the Indians, for which purpose the king gave considerable sums of money. The Jesuits and Ursulines at Quebec had always under their care a greater or less number of young Indians; and Laval's Petit Séminaire mainly owed its origin to his efforts to educate Huron boys. In this year (1668), the Sulpitians at Montreal also undertook to educate Algonkin boys; and, soon afterward, girls of that nation were placed for this purpose with the Sisters of the Congregation. Liberal donations for this work were made by pious friends in France, notably the Princess de Conti. For full accounts of these various enterprises, see Faillon's *Col. Fran.*, t. iii., pp. 270–279; Ferland's *Cours d'Histoire*, t. ii., pp. 63–65; Parkman's *Old Régime*, pp. 162–164; *N. Y. Colon. Docs.*, vol. ix., p. 169.

4 (p. 49).—The Seminary of Foreign Missions was founded in 1663; in regard to its origin, see vol. xlv., *note 1*. The Seminary of Quebec, founded at nearly the same time by Laval, was united with the Paris house, becoming only a branch thereof, Jan. 29, 1665. This French organization has carried on its work from that time until this,—chiefly in Oriental lands.

5 (p. 121).—Michel le Noblets, a native of Brittany, was born in September, 1577. He pursued his studies in the Jesuit colleges at Bordeaux and Agen,—completing them at Paris, where he was ordained a priest. Returning to his home, he conducted missions

throughout Brittany, especially along the coast. In many places, the peasantry were living in deplorable ignorance; he introduced among them the catechism, and familiar instructions in religion. In such labors he was active until he reached the age of sixty-three; his death occurred May 5, 1652.

6 (p. 123).—François Boniface was born at Arras, Aug. 1, 1635, and became a Jesuit novice at the age of seventeen. He was a student at La Flèche, and instructor at Moulins, Vannes, Eu, Hesdin, and Arras, successively. Upon receiving ordination (1669), he at once departed for Canada. He spent five years among the Mohawks, until he was compelled, by broken health, to leave that mission. His death took place Dec. 17, 1674.

7 (p. 139).—Francis Lovelace became (Aug. 28, 1668) the successor of Nicolls as governor of New York; this office he held five years. His letter to Pierron, given in our text, is reproduced in Lafitau's *Mémoire* on the brandy-trade with the savages (1718); and an English translation of the letter is given in *N. Y. Colon. Docs.*, vol. ix., p. 883.

8 (p. 145).—Regarding the Oneidas, "the nation of the stone," see vol. viii., p. 299. Beauchamp says (*Iroq. Trail*, p. 56): "The stone, however, is the prominent emblem of the Oneidas, and there have been several Oneida Stones. . . . I think the oldest stationary stone of this kind is at an early site at Nichols's Pond, in Madison county, thought to be the fort attacked by Champlain in 1615." He also cites the description of another stone, seen in 1796; "some of the remaining Oneidas say that this stone was carried west by those who went to Wisconsin."

9 (p. 153).—David Cusick explains the name Onondaga, "people of the mountain," as an allusion to the hill on which their chief village was built (*Iroq. Trail*, pp. 12, 56). Cf. vol. viii. of this series, p. 299.

10 (p. 179).—*Tiohero* (Thiohero), "the river of rushes:" now the Seneca River. The name Tiohero was also given to Cayuga Lake, and to one of the Cayuga villages (vol. viii., p. 298; vol. li., p. 293).

11 (p. 195).—Regarding the Sonnontouans (Senecas), see vol. viii., pp. 293, 302.

12 (p. 205).—*Queuës coupées*: the Kiskakon clan of Ottawas (vol. xxxiii., note 6).

13 (p. 205).—Allouez "chose his site on the southwestern shore of Chequamegon Bay, possibly at the mouth of Vanderverter's Creek, not far from the spot where Radisson's hut had been built, four years previously, and called his mission and the locality, *La Pointe*

du Saint Esprit, which in time was shortened to La Pointe."—Thwaites's "Story of Chequamegon Bay," in *Wis. Hist. Colls.*, vol. xiii., p. 404. Cf. Verwyst's *Missionary Labors*, pp. 182, 183; and "Historic Sites on Chequamegon Bay," in *Wis. Hist. Colls.*, vol. xiii., p. 440; he places Allouez's chapel "near Whittlesey's Creek or Shore's Landing."

The Jesuit Relations
and
Allied Documents

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. LIII

LOWER CANADA, IROQUOIS: 1669-1670

1959

PAGEANT BOOK COMPANY

New York

PUBLISHED BY PAGEANT BOOK CO.
59 FOURTH AVENUE, NEW YORK 3, N. Y.

LIBRARY OF CONGRESS CATALOG CARD NO. 59-7563

PRINTED IN THE UNITED STATES OF AMERICA
NOBLE OFFSET PRINTERS, INC. NEW YORK 3, N. Y.

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PREFACE TO VOL. LIII

Following is a synopsis of the contents of the present volume:

CXXVI. This volume is entirely occupied by the *Relation* of 1669-70, of which we herewith publish Chaps. i.-vi., and part of Chap. vii.; the remainder will appear in Vol. LIV. A preliminary note by Le Mercier exultantly announces that "all the Iroquois Nation is on the eve of embracing the Christian religion." Another important item of news is the return of the intendant Talon, accompanied by Récollet priests, who now reënter Canada for the first time since it was surrendered to the French by Kirk.

The Iroquois are so humbled by their fear of the French army that they dare not attack the colonists, or even interfere with the missionaries who are now laboring in all the tribes. The French now enjoy peace; but, knowing the savage nature of the Indians, recognize the possibility that war may again occur, and every precaution is being taken to strengthen the colony for possible defense.

The first chapter of the *Relation* gives the proceedings of "a council held at Quebec for adjusting the differences between the Iroquois and Algonquins," in which the French governor, Courcelles, and the Onondaga chief Garakontié are the leading figures. The Senecas have attacked an Algonkin village, and carried away all its women and children; this threat-

ens a general war between the two nations, consequently involving the French. Garakontié at once sends envoys to all the Iroquois tribes, urging them to meet the Upper Algonkins at Montreal, and there settle their difficulties, in the presence of Onontio. He is the only Iroquois chief present at the council — even the Senecas not appearing, although they are most concerned in the matter. Onontio decides that both parties are to blame; and that the Senecas must restore the Algonkin captives, or incur the hostility of the French. After this council, Garakontié is solemnly baptized and confirmed in the cathedral, by Laval, with Courcelles as his godfather.

Letters from Albanel are given, regarding the Montagnais mission near Tadoussac. Cold, famine, and pestilence have ravaged the tribes; the fearful suffering occasioned by these evils has been the greatest of all the Father's many trials. The first to die is the man who had not long ago succeeded the Sillery chief Tekwerimat. Albanel pronounces a eulogy upon his virtues and ability, and relates the particulars of his pious death. He also commends the goodness, piety, and resignation of Tekwerimat's wife, who is "an example to the wives of French Christians." Albanel goes about among the sick and dying, aiding them with religious ministrations,—and, when he can, with food and medicine,—and burying the dead. All this is in the dead of winter, and he suffers great hardships from cold, fatigue, and hunger,—besides those arising from his labors with the smallpox victims. The heroic missionary spends six months in these arduous and perilous toils; he finally contracts the disease, but is cured by the effects of a vow made to St. Francis

Xavier. The Tadoussac mission is almost ruined by its severe afflictions, but Albanel consoles himself by the pious deaths of many of its members, and the zeal and courage displayed by those who remain.

The savages of that region are now convinced that they must hold firmly to the Christian faith and prayer. Albanel visits the tribes below Tadoussac, among whom Nouvel had labored, and finds them in better condition, both temporal and spiritual, than those with whom he has wintered. They "journeyed two hundred leagues to come and be instructed, and received me as an Angel from Heaven." "All day long they were at my side, to receive instruction; and even at night they did not give me any rest." He baptizes forty-five, children and adults.

Some account is given, in a letter by Chaumonot, of the little Huron church still remaining at Quebec, now established in a village near that town. Most of this chapter is occupied with details of the pious deaths of Christian Indians there—especially of one man, a chief, whose piety is unusually great. He is honored by Laval with a solemn funeral service in the cathedral at Quebec; and Chaumonot recounts many details of the man's virtues and piety. These Hurons take especial pleasure in rescuing souls from purgatory; "there are even some who would let themselves die from hunger, sooner than pawn or sell certain articles that they have set aside for the assistance of relatives who shall die before them;" and, of the furs that they obtain in hunting, "they use a good part in buying Porcelain, which they keep in reserve, in order to apply it to these good works." This little community of neophytes receives a precious gift—a statue of the Virgin, made from an oak

in Belgium in which had been found, many years before, a similar statue, of miraculous origin. The little church in which this image is kept becomes a shrine to which pilgrims resort, from even the most distant French settlements.

A large part of this *Relation* is devoted to the Iroquois missions—among these, especially, that to the Mohawks. Pierron, in charge of that mission, describes its condition and progress. The Mohicans attack (August, 1669) the leading Mohawk village; but, after considerable loss on both sides, the assailants are repulsed. Ten of their number are captured, and, later, burned to death by the Mohawks,—but not before Pierron is able to instruct and baptize them. He notes the injury sustained by the Mohawks in their wars, even when successful; and, in cheering contrast, the rapid increase and the prosperity of the French colonies. By way of retaliation for the attack on the Mohawk village, four of the Iroquois tribes undertake to capture a Mohican fort far down the Hudson; but they are repulsed, and compelled to return home without any spoil.

In one of the Mohawk villages, Pierron finds a large cross erected in its midst, “through the agreement of all the Inhabitants.” He learns that their chief soothsayer had dreamed that this must be done, to protect the village. The Father has found “only two persons, in all our villages, who were unwilling to listen to me on these important matters, and one of them has died a reprobate.” The pious sentiments and holy deaths of some converts are related. Among these is an old woman, who has been “the firmest support of this new-born Church.”

The neighborhood of the Dutch is a serious

hindrance to the missionaries' efforts—through their sale of brandy to the Indians, and their opposition to the Catholic doctrines. Some of the Iroquois women boldly proclaim their faith among the Dutch, who try, in every imaginable way, to turn them from it; but these zealous neophytes are filled with "righteous indignation at such impious discourse," and so vigorously confute the arguments of the heretics that the latter are routed in confusion. One of these women so charms the Dutch by her piety that "some begged her to teach them her way of praying to God;" and others, that she will sell them her little statue of the Virgin—which, however, she "will not part with, except with her life."

These women show invincible courage, when threatened by those of their own tribesmen who are infidels; of this, numerous instances are related, which greatly comfort the missionary. He has baptized, in the last eight months, fifty-three persons, "nearly all of whom have gone to Heaven." He describes his methods of work,—catechisms, sermons, and exhortations, reinforced with the paintings of heaven and hell. He has used "mildness and force, threats and prayers, labors and tears, to build up this new Church and convert these poor Savages." He teaches the children to read and write, but soon finds that this work takes too much of his time. "God inspires him" with an idea which "produces great results among these peoples. It is a game, in order to catch our Savages by means of what they most love." This game is composed of emblems, representing the sacraments, the virtues, the commandments, the principal sins, etc. This game is called "from Point to Point"—*i.e.*, "from the point

of birth to the point of Eternity." Pierron intends to have this game engraved, with "directions for playing it given at the bottom of the card on which it will be printed." The Iroquois learn it easily, and like it so well that the Father and his catechumens pass "the Easter Feast-days agreeably with this game, which is equally holy and profitable." Pierron has "invented another Game,—a worldly one,—for destroying all the superstitions of our Savages, and giving them some excellent themes for conversation."

He attends the Iroquois "ceremony for the dead,"—at which the savages recount to one another their old traditions and superstitions. The Father derides these, and is consequently obliged to leave the company. Later, however, the leading men apologize to him for this slight, and "conjure him not to get them into trouble with Onnontio." A series of councils are held, representing all the Mohawk villages, to consider this matter, and Pierron's threat to leave them and return to Quebec. The result is, that this fierce and haughty tribe answer him thus: "We make thee the absolute Master of our bodies and of our souls; we believe what thou believest, and we renounce all that thou hast warned us to abandon,"—dances, medicine-men, and invocations to Agreskoue. At the time of writing this letter, Pierron records their apparent intention and effort to carry out these promises, and his strong hope for their conversion, "although their natural inconstancy still divides my heart between fear and joy." Pierron makes a journey to Quebec, and Beschefer and Nicolas are sent to aid him in this mission.

The mission to the Oneidas is in charge of Bruyas, from whose journal extracts are given. Rumors come from Montreal that certain men of this tribe have been murdered by Frenchmen; this irritates the savages, and places the mission in danger. Some of them return from a trading expedition to the Dutch, bringing sixty kegs of brandy; this looses Pandemonium, as it were, and so much disorder arises in the village that Bruyas, although still weak from a fever, is obliged to go away, to visit a fishing camp beyond. An ambassador of peace comes from one of the Mohican tribes; but he "takes flight, frightened by the drunkards." The missionaries among all the Iroquois tribes hold a conference at Onondaga; upon Bruyas's return to Oneida, he finds that his French servant has been so maltreated by these drunkards that he has been obliged to leave the village, and take refuge from them in the fields. Three months after the brandy had been brought to the village, the supply gives out, and the Father writes: "It seems to me that I am now in an earthly Paradise." The young men all go hunting, or to war, and "the women who remain betake themselves assiduously to the Catechism." At Christmas, he is obliged to preach nearly the entire day to the savages who throng his little chapel. A fortnight later, the people gather daily at the house of a woman,— "mad, or possessed,"—who claims to have had an interview with the chief Iroquois divinity, in consequence of which she utters prophecies for the future. In February, it is reported that large Iroquois bands have gone to attack the Ottawas. A few weeks later, Garakontié, ever zealous for peace, urges the Oneidas to meet the Ottawas at Montreal, and "light

the fire of peace." Just before Easter, the traders bring to Oneida forty kegs of brandy; the debauches recommence, and poor Bruyas is compelled to take refuge with Milet at Onondaga.

The latter missionary sends to Le Mercier an account of his own work. Twice a day, he summons—by his voice, in default of a bell—the people to prayers in the chapel. "Sometimes I called out, 'Fire! fire! ever-burning hell-fire!' At other times, 'To Heaven! to Heaven! where are found all kinds of blessings, with eternal happiness.'" He describes his methods of instruction, and his efforts to wean the people from their reliance upon dreams, and their invocations to the devil; he is aided therein by Garakontié. In a few weeks, crowds attend the instructions given in the chapel, and the village is stirred to great interest in the new religion. At Christmas, an impressive service is held in the chapel, in honor of Christ's birth, which most of the elders attend. "It seemed to me that I was not among Savages and Barbarians, but rather in the midst of a country of Christians,—so much piety and devotion did I remark in the people." Some time afterward, Milet exhorts the Oneidas to cease their trust in dreams; almost to his own surprise, they consent to his proposals, and "pledge themselves to obey dreams no longer." They consent to give up their "eat-all" feasts and impure rites. This great victory of truth over infidelity overjoys the missionary; but he is well aware of the difficulties that still lie in the way of the savages, in carrying out this decision of the council. He next puts certain medicine-men to open confusion, and also exposes them in a public assembly. Not only Garakontié, but

other elders come to Milet, promise to do all in their power to support him in his efforts, and beg for further instruction in religion.

R. G. T.

MADISON, Wis., August, 1899.

CXXVI

RELATION OF 1669-70

PARIS : SEBASTIEN MABRE-CRAMOISY, 1671

SOURCE: We follow a copy of the original Cramoisy, in Lenox Library.

Owing to the length of the document, we publish herewith only chaps. i.-vi., and part of chap. vii. The second and final installment will appear in Volume LIV.

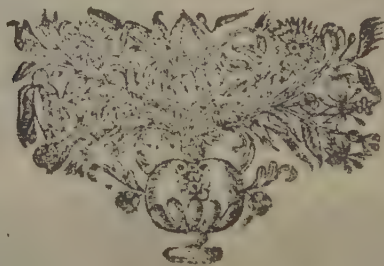
RELATION

DE CE QUI S'EST PASSE'
DE PLUS REMARQUABLE
AVX MISSIONS DES PERES

de la Compagnie de IESU.

EN LA
NOUVELLE FRANCE,
les années 1669. & 1670.

*Envoyée au R. P. ESTIENNE DECHAMPS
Provincial de la Province de France.*



A PARIS,
Chez SEBAST. MABRE-CRAMOISY,
Imprimeur du Roy, rue S. Jacques
aux Cicognes.

M. DC. LXXI.

Avec Privilege de sa Majesté.

RELATION

OF WHAT OCCURRED
MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS
of the Society of JESUS,

I N

N E W F R A N C E ,
in the years 1669 and 1670.

*Sent to Rev. Father ESTIENNE DECHAMPS,
Provincial of the Province of France.*

PARIS,
SEBASTIEN MABRE-CRAMOISY,
Printer to the King, rue St. Jacques,
at the Sign of the Storks.

M. DC. LXXI.

By Royal License.

Av Reverend Pere Estienne Dechamps, Provincial de la Compagnie de IESVS
dans la Province de
France.

MON R. PERE,
L'envoye à Voſtre Reverence la Relation de ce qui s'eſt paſſé de plus conſiderable dans les Miſſions de la Nouvelle France: i'eſpere qu'on y trouvera dequoy contenter la curioſité de ceux qui prennent plaiſir à s'inſtruire de ce qui ſe paſſe dans les Nations étrangères, & tout enſemble dequoy edifier la Pieté & animer le zele des hommes Apoſtoliques. On peut dire avec verité qu'il y a long-temps que la culture de cette terre arroſée du ſang de tant de Chreſtiens, n'a eſté ſi heureuſe que cette année, & que les Ouvriers Evangeliques qui l'ont ſi ſouvent trempées de leurs larmes, y font preſentement avec ioye une recolte fort abondante. Car outre un tres-grand nombre d'enfans & de moribonds qu'on a envoyez au Ciel par le Bapteſme, outre la conversion de pluſieurs Infidelles d'un âge avancé, on verra comme toute la Nation Iroquoïſe eſt à la veille d'embraffer la Religion Chreſtienne, & que depuis tant de temps qu'on travaille à cette grande affaire, iamais on n'en a eu de plus fortes ny de plus ſolides eſperances que maintenant. Cette Relation fera voir l'eſtat preſent de cette Eglife, la grande diſpoſition que tous ces Barbares ont au Chriſtianisme, iuſqu'à planter la Croix au milieu

To the Reverend Father Estienne Dechamps,
Provincial of the Society of
JESUS in the Province of
France.

MY REVEREND FATHER,

I send to Your Reverence the Relation of the most important occurrences in the Missions of New France. I hope that therein will be found material for satisfying the curiosity of those who take pleasure in being informed of what is happening in foreign Nations; and, at the same time, for edifying the Piety and animating the zeal of Apostolic men. It can be said with truth that for a long time the cultivation of this land, sprinkled with the blood of so many Christians, has not been so successful as in this year; and that the Gospel Laborers, who have so often moistened it with tears, are at present joyfully reaping a very abundant harvest there. For—besides a very large number of infants and dying persons who have been sent to Heaven by Baptism, and the conversion of several Infidels of an advanced age—it will be seen how all the Iroquois Nation is on the eve of embracing the Christian Religion; and that, during all the time in which labors have been expended on this great undertaking, never have there been entertained stronger or more firmly-grounded hopes than now. This Relation will give a view of the present state of that Church, and the great inclination which all those Barbarians have for Christianity,—even to the extent of planting the Cross in the midst of

de leurs terres par la resolution d'un Conseil public, à se declarer ouvertement pour la Foy, et à faire entendre à ceux de nos Peres qui ont soin de cette Mission, qu'ils vouloient tous se faire Chrestiens. Je ne doute pas qu'on ne soit bien aise de voir la fierté de ces peuples, qui a esté tant d'années la terreur de tout le païs, s'adoucir tous les iours, & s'affuietir enfin à la loy de Iesus-Christ. Dieu a bien voulu se servir des armes du Roy, pour soumettre ce peuple barbare à son Empire, & la crainte qu'ils ont d'un si puissant Monarque de la terre, les dispose à ne se plus revolter contre celui du Ciel. Monsieur Tallon nostre Intendant est enfin arrivé icy heureusement, ayant quasi fait naufrage au port, plus dangereusement que ne fut le naufrage qu'il fit l'année precedente au Port de Lisbonne en Portugal. Ce fut icy vers Tadoussac où son Vaisseau échoüa sur une roche, dont il ne pût se retirer que par un secours extraordinaire du Ciel que Sainte Anne luy procura. On peut dire que la ioye que son heureuse arrivée nous a donnée à tous, n'a pas esté moindre, que la crainte & la consternation universelle, où les nouvelles de ses naufrages nous avoient iettez. Les Reverends Peres Recollets qu'il a amenez de France, comme un nouveau secours de Missionnaires pour cultiver cette Eglise, nous ont donné un surcroy de ioye & de consolation: Nous les avons receus comme les premiers Apostres de ce païs; & tous les habitans de Quebec, pour reconnoistre l'obligation que leur a la Colonie Françoisse qu'ils y ont accompagnez dans son premier establissement, ont esté ravis de revoir ces bons Religieux establis au mesme lieu, où ils demouroient il y a plus de quarante ans, lorsque les François furent chassé de Canada par les Anglois. Je recommande

their territories, by resolution of a public Council; of declaring themselves openly for the Faith; and of intimating to those of our Fathers who have charge of that Mission that they all wish to become Christians. I doubt not that people are very glad to see the haughtiness of those tribes, which has been for so many years the terror of all the country, being humbled every day and being finally brought into subjection to the law of Jesus Christ. God has been pleased to make use of the King's arms to subjugate this barbarous people to his Empire; and the fear entertained by them toward so mighty a Monarch of the earth makes them disposed to revolt no longer against that of Heaven. Monsieur Tallon, our Intendant, has at last arrived here safely, after being almost shipwrecked at the port, under circumstances of greater danger than in the shipwreck which he suffered in the preceding year at the Port of Lisbon in Portugal. Here it was toward Tadoussac that his Vessel was stranded on a rock, whence it could not be taken off except through an extraordinary succor from Heaven, procured for it by Saint Anne. We may say that the joy afforded us all by his safe arrival was not less than the fear and the universal consternation into which the news of his shipwreck had thrown us. The Reverend Recollet Fathers whom he brought from France, as a new reinforcement of Missionaries to cultivate this Church, gave us an increase of joy and consolation. We received them as the first Apostles of this country; and all the inhabitants of Quebec, in acknowledgment of the obligation felt toward them by the French Colony,—which they accompanied hither upon its first establishment,—were delighted to see these good Religious settled again in the same place where they were dwelling more than forty years ago, when the French were driven out of Canada by the English.¹ I commend to Your Reverence's Holy

*aux SS. SS. de Vostre Reverence toute la Mission & tous
ceux qui y sont employez, & suis,*

MON R^d PERE,

De V. R. le tres-humble &
tres-obeïssant serviteur en

I. C.

FRANÇOIS LE MERCIER.

*Sacrifices the entire Mission, and all those who are
employed therein; and I am,*

MY REVEREND FATHER,

Your Reverence's very humble and
very obedient servant in
Jesus Christ,

FRANÇOIS LE MERCIER.

Extrait du Privilege du Roy.

PAR grace & Privilege du Roy, il est permis à SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy, Directeur de l'Imprimerie Royale du Louvre, & ancien Eschevin de Paris, d'imprimer ou faire imprimer, vendre & debiter vn Livre intitulé, *Relation de ce qui s'est passé de plus remarquable aux Missions des Peres de la Compagnie de IESVS en la Nouvelle France, les années 1669 & 1670.* Et ce pendant le temps de vingt années, Avec deffenses à tous Libraires, Imprimeurs & autres, d'imprimer, ou faire imprimer ledit Livre, sous pretexte de déguisement & changement, aux peines portées par ledit Privilege, Donné à Paris en Ianvier 1667. Signé, par le Roy en son Conseil.

MABOVL.

Extract from the Royal License.

BY grace and License of the King, permission is granted to SEBASTIEN CRAMOISY, Printer in ordinary to the King, Director of the Royal Press of the Louvre, and former Alderman of Paris, to print or cause to be printed, to sell and retail a Book entitled, *Relation de ce qui s'est passé de plus remarquable aux Missions des Peres de la Compagnie de JESUS en la Nouvelle France, les années 1669 et 1670.* And this during the period of twenty years; prohibiting all Booksellers, Printers, and others from printing or causing to be printed the said Book, under pretext of disguise or change, under the penalties provided by the said License. Given at Paris, in January, 1667. Signed by the King in his Council.

MABOUL.

[3] Relation de ce qui s'est passé dans la Nouvelle France les années 1669. & 1670.

AVANT-PROPOS.

ON ne peut pas estre plus persuadé que nous le sommes icy, des avantages de la paix, depuis que les armes victorieuses du Roy nous l'ont heureusement procurée. A peine autre fois osoit on sortir de sa maison, pour la juste crainte que l'on avoit de se voir aussi tost investi d'une troupe d'Iroquois, qui couroient tout le pais: [4] presentement un Missionnaire ira seul, & sans escorte, depuis la premiere Bourgade des Iroquois, iusqu'a la derniere: & fera sans courre aucun danger, environ cent lieues de chemin, dans les terres mesme de ces Barbares, il ne se trouve plus personne parmy eux, qui ose nous troubler dans nos fonctions Apostoliques: & s'il arrive que quelques-uns d'eux en passant, ou dans le vin, nous mal-traitent de parolles, ou nous menacent, les plus sages du pais les en reprennent aussi tost, & les empêchent de nous nuire. Mais ce qui paroitra presqu'incroyable à ceux qui connoissent la fierté des Iroquois, c'est que cette année sembloit estre celle de la rupture de la paix entre eux & nous, parce que quelques uns des François avoient malheureusement tué plusieurs Iroquois: [5] Mais la bonne justice qui en a esté faite, a obtenu de Dieu que les Iroquois ne s'en soient point ressentis iusqu'a present. Comme

[3] Relation of what occurred in New France
in the years 1669 and 1670.

PREFACE.

IT is impossible to be more convinced than we are, here, of the advantages of peace, since the victorious arms of the King have happily procured it for us. Formerly, one hardly dared go out of his house, from the well-founded fear he had of seeing himself immediately surrounded by a band of Iroquois, who overran the whole country. [4] At present, a Missionary will go alone and without escort from the first Village of the Iroquois to the last; and will make, without running any danger, about a hundred leagues' journey in the very lands of those Barbarians. There is no longer any one among them who dares disturb us in our Apostolic functions; and if any of them — casually, or under the influence of wine — happen to maltreat us in words, or menace us, the more discreet ones of the country check them immediately and prevent them from harming us. But what will appear almost incredible, to those who know the haughty spirit of the Iroquois, is that, while this seemed to be the year for the breaking of the peace between them and us, because some of the French had unfortunately killed several Iroquois, [5] yet the strict justice which was exercised in that instance obtained from God that the Iroquois have not, up to the present time, shown resentment of the

cette heureuse paix est l'ouvrage du Roy tres-Chrestien, il est hors de doute qu'elle attirera sur son auguste personne les benedictions du Ciel, qu'il a ouvert par ce moyen à vne infinité d'ames. Il luy est certes bien glorieux d'avoir pour ainsi dire, mis IESVS CHRIST en possession des promesses de Dieu son pere, qui s'est engagé de luy donner pour heritage vn empire absolu sur tous les peuples, & sur ceux mesme qui habitent les dernieres extremitez de la terre. Mais il n'est pas moins avantageux aux Missionnaires qui s'employent à cultiver cette Eglise. Nous n'osons pas neantmoins nous flater de l'esperance d'une paix inalterable: [6] la brutalité & le peu de foy qu'on a si souvent reconnu dans nos Barbares, nous donnent sujet de tout craindre. L'antipathie naturelle qui semble estre entre la nation Iroquoise, & quelques autres de celles qui nous sont alliées, nous fait apprehender quelque rupture. Il est difficile que les vieilles querelles soient tellement éteintes, qu'il n'en reste toujours quelques étincelles secretes dans des cœurs qui ne respirent que la guerre & le pillage. Enfin la paix, la bonne intelligence & l'union ne peuvent pas estre si fort parmy des peuples, qui mettent tout leur plaisir à se brûler les vns les autres, & à se fortifier des ruines de leurs voisins.

Ces raisons qui nous tiennent dans la crainte, & dans la defiance, portent en mesme temps ceux à qui [7] le Roy a confié le gouvernement de ce pais, à faire tout l'imaginable pour se mettre en estat de n'estre pas surpris, & pour maintenir dans toutes ces nations; vne paix qui les comble de toute sorte de biens.

Les cinq Compagnies que le Roy a eu la bonté de

injury. As this blessed peace is the work of the most Christian King, there is no doubt that it will draw upon his august person the blessings of Heaven,—which he has, by this means, opened to innumerable souls. It is certainly very glorious in him to have put JESUS CHRIST, so to speak, in possession of what was promised him by God, his father,—who pledged himself to give him, as heritage, an absolute empire over all peoples, and even over those who dwell in the uttermost parts of the earth. But it is not less advantageous to the Missionaries who are engaged in the culture of this Church. Yet we dare not flatter ourselves with the hope of an unalterable peace: [6] the brutality and lack of faith that have been so often recognized in our Barbarians give us cause to fear everything. The natural antipathy which seems to exist between the Iroquois nation and some others of those that are allied to us, makes us apprehend some rupture. It is hard for the old quarrels to be so extinguished that there remain not always some secret sparks, in hearts which breathe only war and pillage. Finally, peace, good understanding, and union cannot be so strong among peoples that find all their pleasure in burning one another, and in strengthening themselves by the ruin of their neighbors.

These reasons, which keep us in fear and in distrust, at the same time prompt those to whom [7] the King has entrusted the government of this country to make every imaginable effort to put themselves in a condition not to be surprised, and to maintain in all these nations a peace which crowns them with every sort of blessing.

The five Companies which the King has had the

nous envoyer cette année, nous ferviront d'un puissant renfort pour tenir nos Barbares en leur devoir; & la frayeur qu'ils ont conçu des armes victorieuses d'un si grand Monarque, servira merveilleusement à rassurer nos esprits. Sa Majesté est tellement persuadée qu'il est nécessaire d'entretenir sans cesse des troupes dans ce pays, pour dompter l'orgueil Iroquois, & les empêcher de rompre la paix, comme ils ont fait dès qu'ils ont crû être les plus forts; qu'il a eu soin d'envoyer depuis peu de [8] mois cent cinquante filles, afin que les Soldats s'établissant dans la Nouvelle France, puissent y avoir famille, cultiver des terres, & défendre cette colonie. On verra par la suite de cette Relation, l'impression extraordinaire que ces grands soins ont fait sur l'esprit de tous ces peuples, & j'ose bien dire qu'on y trouvera des choses assez considérables, pour édifier tout ensemble, & contenter ceux qui aiment à s'instruire de ce qui se passe dans les pays étrangers.

Peut-être fera ton curieux de sçavoir comme s'y est passé l'hiver: il y a été extraordinaire en sa durée, & en la rigueur du froid, qui a détrempé la plus-part des racines, des herbages, & des plantes.

goodness to send us this year will serve us as a powerful recruit for holding our Barbarians to their allegiance; and the fear that they have conceived of the victorious arms of so great a Monarch will serve marvelously to reassure our minds. His Majesty is so persuaded that it is necessary to maintain troops constantly in this country, for the purpose of subduing the Iroquois pride, and preventing them from breaking the peace,—as they have done, as soon as they thought themselves the stronger,—that he has taken care to send over, a few [8] months ago, a hundred and fifty girls, in order that the Soldiers settling in New France may have families here, cultivate lands, and defend the colony. It will be seen, in the conclusion of this Relation, what an extraordinary impression this great care has made on the spirit of all these peoples; and I dare, indeed, say that there will be found in it things of sufficient importance to edify and, at the same time, please those who like to be informed of what is going on in foreign countries.

Perhaps there will be some curiosity to know how the winter was passed here. It has been extraordinary in its length, and in the severity of the cold, which has dried up the greater part of the roots, grasses, and plants.

[9] CHAPITRE I.

DU CONSEIL TENU À QUEBEC POUR VUIDER LES DIFFERENS ENTRE LES IROQUOIS & LES ALGONQUINS.

L'ON connoist assez l'esprit fier & imperieux de l'Iroquois: & nous n'avons que trop souvent éprouvé qu'il luy faut tres peu de chose pour faire insulte à rompre avec ceux qui vivent en bonne intelligence avec luy. Il y avoit déjà long-temps qu'ils cherchoient comme vn pretexte pour colorer la passion qu'ils ont de faire la guerre à leurs voisins, & de les piller. Les Algonquins superieurs furent les premiers qu'ils attaquèrent. Voicy l'occasion qui fit l'ouverture de cette guerre. Vne troupe de vingt Iroquois [10] estant à la chasse vers le quartier des Algonquins rencontrèrent deux hommes de leur nation, qui ayants esté faits prisonniers de guerre par les Algonquins, s'estoient heureusement échapez de leurs mains. Ceux-cy leur aprirent que le Bourg d'où ils estoient partis n'estoit deffendu de personne, & que les gens de guerre qui y demeuroient estoient tous allez à la chasse; & que comme il n'y avoit plus que des femmes, des enfans & quelques vieillards, il leur estoit tres aisé de le piller; aussitost la resolution fut prise de faire une tentative de ce costé là; ce qui leur reussit avec tant de bon heur, qu'ils y entrerent sans resistance, & qu'apres en avoir tué quelques uns, ils firent captifs les femmes &

[9] CHAPTER I.

OF THE COUNCIL HELD AT QUEBEC FOR ADJUSTING
THE DIFFERENCES BETWEEN THE IROQUOIS
AND THE ALGONQUINS.

THE proud and imperious spirit of the Iroquois is well known; and we have only too often learned by experience that a very small matter is enough to make them offer an insult which shall lead to a rupture with those who are living on good terms with them. For a long time, they had been seeking some pretext, with which to disguise their passion for making war on their neighbors and pillaging them. The upper Algonquins were the first whom they attacked; now see what occasioned the beginning of that war. A band of twenty Iroquois, [10] being engaged in hunting toward the region of the Algonquins, encountered two men of their own nation, who had been taken prisoners of war by the Algonquins, and had fortunately escaped from their hands. These men informed them that the Village whence they had come was not defended by any one, that the warriors who dwelt there were all gone hunting, and that, as only women, children, and some old men were left, it was very easy for them to sack the place. Immediately the resolution was adopted to make an attempt in that direction; and they succeeded so well in this that they entered the village without any resistance, and, after killing

enfants au nombre d'une centaine. Les guerriers [11] absens ayants esté promptement avertis de ce qui se passoit, coururent apres en diligence; mais ce fut inutilement, parce qu'ils ne peurent joindre les Iroquois. Les nations voisines se sentant obligées selon les coustumes du païs, de vanger l'iniure qu'on venoit de faire à leurs alliez font un party considerable, joignant leurs troupes, & viennent attaquer quelques cabanes d'Iroquois qui estoient à la chasse, & qui furent tous defaits. Les nouvelles de cette irruption estant portées à Tsonnontoüan, allarmerent toutes les nations; elles ne respirent plus que la guerre & la vengeance. Garakontie Capitaine d'Onnontagué chef de toutes les nations Iroquoises, & qui s'estoit rendu luy mesme comme garand de la paix faite avec les François, voyant qu'elle estoit [12] en danger d'estre troublée par ces actes d'hostilité, qu'on commetoit de part & d'autre; & parceque tous les François montant & descendant la Riviere avec les Sauvages, pouvoient y estre envelopez; envoie à toutes les nations Iroquoises des colliers de pourcelaine, pour arrester les bandes & les partis de guerre qu'on commençoit à former; & leur remonstra qu'il estoit plus à propos de mettre le canot à l'eau pour se rendre à Montreal à la rencontre des Algonquins superieurs qui y devoient descendre en même temps pour y faire leur traite; Que c'estoit là le lieu où ils devoient faire & entendre de part & d'autre leurs plaintes reciproques, & terminer leurs differens en la presence d'Onnontio (c'est ainsi qu'ils nomment Monsieur le Gouverneur) puis qu'ils l'avoient [13] choisi autrefois pour l'arbitre de leurs querelles.

some of the inhabitants, took the women and children prisoners, to the number of a hundred. The absent warriors, [11] being promptly notified of what was occurring, gave chase with all speed; but it was to no purpose, for they could not overtake the Iroquois. The neighboring nations—feeling themselves obliged, according to the customs of the country, to avenge the injury that had just been offered their allies—formed a considerable party by joining their forces, and came to attack some cabins of Iroquois who were out hunting; the latter were all defeated. The news of that irruption, being carried to Tsonnontouan, alarmed all the nations; from that time, they breathed only war and vengeance. Garakontie,—Captain of Onnontagué, which is chief of all the Iroquois nations,—who had voluntarily offered himself as surety for the peace made with the French, saw that it was [12] in danger of being disturbed by these acts of hostility that were being committed on both sides. And, because all the French, ascending and descending the River with the Savages, might become involved in the strife, he sent collars of porcelain to all the Iroquois nations, to stop the bands and war-parties that they were beginning to form. He showed them that it was more expedient to launch their canoes, and betake themselves to Montreal, to meet the upper Algonquins who were to come down thither, at the same time, for the purpose of trading; that there was the place where they ought to make and hear on each side their reciprocal complaints, and end their differences in the presence of Onnontio (for so they call Monsieur the Governor), since they had [13] chosen him formerly as umpire in their quarrels.

Ayant ainſi donné les ordres par tout, & perſuadé aux Iroquois de prendre cette reſolution, il ſe met luy-meſme le premier en chemin pour l'exécuter : & il arriva heureuſement à Montreal, en meſme temps que la derniere bande des Algonquins ſuperieurs y parut au nombre de 80. ou 90. Canots : ſur leſquels il y avoit plus de 400. perſonnes. Ils ſ'atendoient d'y trouver Monſieur le Gouverneur, à qui on en donna auſſi toſt avis ; mais il ne jugea pas à propos de quitter Quebec, & manda aux Chefs des Nations de l'y venir trouver ; ce qu'ils firent, vingt de chaque Nation ayant eſté choiſis pour y aller. Ils arriverent à Quebec ſur la fin de Juillet : d'abord Garakontie ſe trouva en peine, de ne ſe [14] pas voir accompagné d'un autre Capitaine Iroquois, ſur tout des Tſonnon-toïans, qui eſtoient les plus intereſſez dans cette affaire. Il ne laiſſa pas neantmoins de paſſer outre : On aſſembla le Conſeil, où ſe firent trois aſſemblées generales. La premiere fut ſeulement pour ſ'entreſaluer, & ſe paſſa en complimens. On tint la ſeconde aſſemblée le lendemain pour les affaires, dans laquelle les Algonquins parlerent les premiers, par des preſens ſelon leur couſtume ; & dirent premierement qu'ils avoient reſpecté les ordres d'Onnontio, touchant la paix ; mais que les Iroquois Tſonnon-toïans ne les imitoient pas, ayants defait preſque cent de leurs allies, dont la pluſpart avoient eſté faits eſclaves. En ſecond lieu qu'ils prioïent Monſieur le Gouverneur de ſe reſſouvenir [15] qu'en pleine aſſemblée de toutes les Nations, il avoit proteſté qu'il puniroit ceux qui contreviendroient aux articles de la paix, qu'ainſi ils l'exhortoient de leur tenir ſa parole.

Having thus given his orders everywhere, and persuaded the Iroquois to adopt this resolution, he himself was the first to set out to execute it. Fortunately, he arrived at Montreal at the same time when the last band of upper Algonquins appeared there—to the number of 80 or 90 Canoes, in which were more than 400 persons. They were expecting to find there Monsieur the Governor, who was immediately informed of the matter; but he did not think it best to leave Quebec, and summoned the Chiefs of the Nations to come to him here,—which they did, twenty from each Nation being chosen to proceed hither. They arrived at Quebec toward the end of July. At first Garakontie was at a loss, when he [14] found himself unaccompanied by any other Iroquois Captain,—not even by any of the Tsonnontouans, who were the most interested in that affair. Nevertheless, he continued on his way. The Council was convened, and in it were held three general assemblies. The first was merely for the exchange of salutations, and was passed in compliments. The second assembly was held on the next day, for business; and there the Algonquins spoke first, by means of presents, according to their custom,—saying, in the first place, that they had respected Onnontio's orders touching the peace; but that the Tsonnontouan Iroquois did not imitate them, having defeated nearly a hundred of their allies, of which number the greater part had been taken prisoners. In the second place, they begged Monsieur the Governor to remember [15] that he had declared, in full assembly of all the Nations, that he would punish those who violated the articles of peace; and so they exhorted him to keep his word to them.

Le troisiéme iour Monsieur le Gouverneur leur répondit par presens reciproques, qu'il tenoit sa parole; & que puis qu'il avoit fait mourir quelques François ses propres nepveux, pour les punir des meutres qu'ils avoient commis sur les Iroquois, à cause que cela estoit capable de r'allumer la guerre; on ne devoit point douter qu'il ne fît iustice des Iroquois, ou des autres peuples qui oseroient troubler la paix: & que quant aux Tsonnontouïans, il commençoit à les punir sur l'heure mesme, retenant les captifs qu'on luy avoit amené des Outaouïak pour les leur rendre.

[16] Il répondit en second lieu, que la soumission qu'ils avoient eue pour ses ordres à l'égard de la paix, estoit toute à leur avantage; puis qu'ils en retiroient un profit considerable, pouvant en seureté venir iusqu'à Quebec querir les choses qui leur estoient necessaires, & les Missionnaires mesmes, pour les instruire dans les mysteres de la Foy Chrestienne.

En fuite un Capitaine Huron âgé près de 80. ans prenant la parole; Onnontio, dit-il, ô que tu as une grâde famille, ah! combien d'enfans que tu tes acquis. Les femmes les plus fecondes n'en ont que deux à la fois: mais tu en as produit dans l'espace de ce peu d'années que tu es uenu icy, une multitude innombrable. Tu en as de tout costez, à l'Orient & à l'Occident, au Midy & [17] au Septentrion. Les Algonquins font tes enfans, les Montagnez, les Outaotiaks, les Hurons & les Iroquois. Quel est le pere qui t'ait jamais égalé en multitude d'enfans? Oüy, tu es veritablement nostre pere, puisque tu en

On the third day, Monsieur the Governor, giving presents in return, answered them that he was true to his word; and that, inasmuch as he had caused some Frenchmen, his own nephews, to be put to death in punishment for the murders committed by them on the Iroquois,—since that deed was enough to rekindle the war,—so it ought not to be doubted that he would exact justice from the Iroquois, or from any other tribes that should dare to disturb the peace. Moreover, as for the Tsonnontouans, he began to punish them that very instant, by retaining the captives who had been brought to him from the Outaouak to restore to them.

[16] He replied, in the second place, that the submission which they had shown to his orders in regard to peace was all to their advantage, since they reaped a considerable profit therefrom,—being able to come in safety as far as Quebec to get the things needed by them, and even Missionaries to instruct them in the mysteries of the Christian Faith.

Then a Huron Captain nearly 80 years old, taking the word, said: “Onnontio, oh, what a large family thou hast! Ah, how many children thou hast acquired for thyself! The most fruitful women have only two at a time; but thou hast produced, in the space of these few years since thou camest hither, an innumerable multitude of them. Thou hast them on all sides—Eastward, Westward, to the South, and [17] to the North. The Algonquins are thy children, the Montagnais, the Outaouaks, the Hurons, and the Iroquois. What father is there who has ever equaled thee in multitude of children? Yes, thou art truly our father, since thou dischargest so worthily the function of one,—now checking some,

fais si dignement l'office. Tantoſt reprenant les vns, & tantoſt puniſſant les autres, menaçant celui-cy, exhortant celui-là, à viure en paix avec ſes freres. Mais il faut auoïer qu'en cela ſeul plus qu'en toute autre choſe, tu te montre noſtre pere, lorſque tu nous procure vne vie bienheureuſe & eternelle, lorſque par la paix que tu eſtablis par tout, tu ouure le chemin aux hommes Apoſtoliques qui vont pour inſtruire tous les peuples, & leur apprendre à l'en remercier: & certes les Onneiout n'ont jamais mieux [18] reconnu que tu les traittois comme tes enfans, que quand t'étant contenté pour les punir, de garder quelque temps leurs priſonniers, tu les as renuoyé dans leur païs avec leur pere. O Annonkoïaiouton, (c'eſt le Capitaine de ces Onneiout) iamais tu ne ferois retourné avec plus de gloire dans ton païs, apres vne victoire emportée ſur les plus fiers de tes ennemis, que tu és retourné des priſons d'Onnontio en compagnie du Pere Bruyas, a la voix duquel ſi tu as obeï avec docilité, jamais Conquerant n'a eſté plus honoré que tu le feras. C'eſt en cela meſme qu'Onnontio ſe comporte comme vn pere charitable, procurant à ſes enfans le plus grand de tous les biens. Courage donc Nations Iroquoïſes, Outaôïaks, Hurons, Montagnez, [19] Algonquins, reconnoiſſez Onnontio pour pere, ſuiuez exactement ſes ordres, obeïſſez à ſes commandemens: écoutez les aduïs qu'il vous donne pour affermir la paix entre vous, ſi vous voulez eſtre fortunez en ce monde & en l'autre.

Garagontié Capitaine d'Onnontague parla à ſon tour, au nom de tous les Iroquois; & d'abord il proteſta que les Tſonnontoiëns n'auoient fait aucune

and again punishing others; threatening this one, and exhorting that one to live in peace with his brothers. But we must acknowledge that, more than in all else, thou showest thyself our father in this alone, that thou procurest for us a happy and eternal life; that, by the peace which thou dost establish everywhere, thou openest the way to the Apostolic men who go forth to instruct all the nations, and teach them to thank thee for it. And surely the Onneiout have never better [18] recognized that thou treatest them as thy children than when, contenting thyself, for their punishment, with keeping their prisoners some time, thou didst send the latter back again into their country with their father. Oh, Annonkouaiouton" (that is the Captain of those Onneiout), "never wouldst thou have returned to thy country with more glory, after a victory gained over the proudest of thine enemies, than thou didst return from the prisons of Onnontio in company with Father Bruyas; if thou hast obeyed his voice with docility, never has Conqueror been more honored than thou wilt be. It is in that very thing that Onnontio conducts himself as a charitable father, procuring for his children the greatest of all good things. Courage, then, Nations of the Iroquois, Outaouaks, Hurons, Montagnais, [19] Algonquins; acknowledge Onnontio as father, follow exactly his orders, obey his commandments, and listen to the advice that he gives you for the strengthening of the peace between you, if you wish to be fortunate in this world and in the other."

Garagontié, Captain of Onnontague, spoke, in his turn, in the name of all the Iroquois; and, first, he protested that the Tsonnontouens had not offered

infulte ny apporté aucun dommage aux Outaoüaks, mais feulement aux Ontoüagannha, qu'Onnontio jamais n'auoit pris fous fa protection; & qu'ainfi cette derniere Nation Iroquoise ne deuoit pas estre accusée d'auoir en cela rompu la paix.

Quant à la Foy, adjoufta t'il, qu'Onnontio defire voir répanduë par tout, je la professe publiquement [20] parmy ceux de ma Nation; je n'adhere plus à aucune superstition, je renonce à la Polygamie, à la vanité des songes, & à toutes fortes de pechez. C'est moy proprement qui obeïs à Onnontio, & non pas ces Outaoüaks, qui après tant d'années d'instruction ne font pas encore Chrestiens.

De tout ce qui se dit & se passa dans ce conseil, on iugea que les Algonquins auoient tort d'auoir recommencé la guerre par des actes d'hostilité; que les Iroquois estoient à blasmer, de ce qu'ils n'auoient pas attendu que Monsieur le Gouverneur fist iustice sur leurs plaintes, & de ce qu'ils auoient voulu eux mesmes s'en venger: qu'au reste les Algonquins paroiffoient vouloir la paix avec plus de sincerité que les Iroquois, puis qu'ils [21] auoient mis en liberté deux prifonniers dès l'an passé, & qu'ils les auoient renvoyé dans leur païs, que cette année mefme ils en renvoyent quatre autres, & asseurent qu'ils estoient prests de rendre tous ceux qu'ils auoient chez eux, si Onnontio le leur ordonnoit. Au contraire l'Iroquois n'auoit renvoyé aucun captif, ny fait aucune demarche pour tesmoigner qu'il desiroit de vivre en bonne intelligence; & ceux de Tfonnontoüan qui auoient le plus d'intereft en cette querelle, ne s'estoient pas mesmes trouvez au lieu où l'on parloit de la terminer amiablement.

any insult or done any injury to the Outaouaks, but only to the Ontouagannha,² whom Onnontio had never taken under his protection; and that thus this last Iroquois Nation ought not to be accused of having, in this matter, broken the peace.

“As for the Faith,” added he, “which Onnontio wishes to see spread abroad everywhere, I profess it publicly [20] among those of my Nation, and no longer adhere to any superstition,—renouncing Polygamy, the vanity of dreams, and all kinds of sins. It is really I who obey Onnontio, and not these Outaouaks, who, after so many years of instruction, are not yet Christians.”

From all that was said and that occurred in this council, it was decided that the Algonquins were wrong in having begun the war again by acts of hostility; that the Iroquois were to blame for not having waited until Monsieur the Governor exacted justice, upon hearing their complaints, and for having chosen to take vengeance themselves; and that, in other respects, the Algonquins seemed to desire peace with more sincerity than the Iroquois,—inasmuch as they [21] had set two prisoners at liberty the past year, and had sent them back into their own country; while this very year they sent back four others, and declared themselves ready to restore all those that they had in their country, if Onnontio so ordered them. On the contrary, the Iroquois had not sent back a single captive, or taken any action to show that he wished to live on good terms; while the people of Tsonnontouan, who had the most concern in this quarrel, had not even been present at the place where its amicable termination was under discussion.

La conclusion fut que Monsieur le Gouverneur manderait aux Tfonnontotiens qu'ils eussent à rendre les prisonniers Algonquins; qu'autrement il les considérerait [22] comme perturbateurs de la paix, & qu'ils les traiterait comme les ennemis du Roy.

The conclusion was that Monsieur the Governor should order the Tsonnontouens to restore the Algonquin prisoners; that otherwise he should consider them [22] as disturbers of the peace, and should treat them as enemies to the King.

CHAPITRE II.

BAPTESME SOLEMNEL DE GARAKONTIE CHEF DES CINQ
NATIONS IROQUOISES FAIT À QUEBEC.

C E brave Capitaine Iroquois, qui depuis feize ans s'est toûjours montré l'amy & le protecteur des François dans son païs, parla avec tant de feu & de zele dans le Confeil, de l'amour qu'il avoit pour la Foy Chrestienne, & de l'ardeur qu'il ressentoit pour le Baptême, que la disposition de son cœur ayant esté reconnuë par Monseigneur l'Evesque, apres qu'il eut appris des Peres qui sont aux Iroquois, combien [23] ses mœurs estoient pures & Chrestiennes, il jugea qu'on ne devoit pas luy diferer plus long temps le Baptême qu'il fouhaitoit avec passion, & que puis qu'il avoit depuis tant d'années secouru nos François, lors qu'ils estoient esclaves dans le païs de ces Barbares, il estoit juste qu'il trouvast un prompt secours dans le sein de l'Eglise, pour se delivrer de l'esclavage des Demons; puis qu'enfin il avoit toûjours porté les interests & la gloire des François, avec un si grand zele, ils devoient contribuer à la pompe & à la celebriteé de son Baptême.

Monsieur le Gouverneur s'offrit d'estre le Parain, Mademoiselle Boutroüe fille de Monsieur l'Intendant fut la Marraine. Monseigneur l'Evesque voulut bien luy-mesme [24] luy conferer de ses propres mains ce Sacrement, & en suite celui de la Confirmation. Ce fut dans la principale Eglise de Canada,

CHAPTER II.

SOLEMN BAPTISM OF GARAKONTIE, CHIEF OF THE FIVE
IROQUOIS NATIONS, PERFORMED AT QUEBEC.

THAT worthy Iroquois Captain — who, for sixteen years, has always shown himself the friend and protector of the French in his country — spoke with so much fire and zeal, in the Council, of the love he had for the Christian Faith, and of the ardor he felt for Baptism, that Monseigneur the Bishop, having become acquainted with the disposition of his heart, after he had learned from the Fathers who are among the Iroquois how [23] pure and Christian his morals were, decided that the Baptism which he was passionately desiring ought not to be deferred in his case any longer; and that, since he had for so many years given aid to our Frenchmen, whenever they were slaves in the country of these Barbarians, it was just that he should find a prompt succor in the bosom of the Church, to free himself from the slavery of the Demons. Finally, since he had always espoused the interests and the glory of the French with such great zeal, they ought to contribute to the pomp and solemnity of his Baptism.

Monsieur the Governor offered to be the Godfather; Mademoiselle Boutroue, daughter of Monsieur the Intendant, was the Godmother; and Monseigneur the Bishop himself consented [24] to confer upon him, with his own hands, this Sacrament, and afterward that of Confirmation. It was in the principal

& dans la Cathedrale de Quebec qu'on fit cette folemnité. Le concours du monde qui y affifta ne pouvoit pas estre plus grand, & il eut le contentement d'avoir pour spectateurs de son Baptesme, une foule de personnes ramassées, presque de toutes les Nations qui habitent la Nouvelle France; Hurons, Algonquins, O[u]taouiaks, Mahingans, Agnies, Onneiouts, Onnontaguez, Tsonnontouiens, & Etionnontates.

Pendant qu'on luy conferoit les ceremonies du Baptesme, il estoit fort attentif à l'explication qu'on luy en faisoit; & il écouitoit avec une si grande presence d'esprit, [25] qu'au moindre mot il concevoit tout ce qu'on luy disoit: Il répondoit à toutes les interrogations qu'on a coustume de faire aux Catecumenes qu'on baptise, avec autant de fermeté & de bon sens, qu'on en pourroit attendre d'un homme sçavant; & entre autres choses il dit estant interrogé s'il vouloit estre baptisé, qu'il y avoit déjà trois mois entiers qu'il soupiroit après cette grace.

Le nouveau baptisé remercia humblement Monseigneur l'Evesque, de luy avoir ouvert par les deux Sacremens qu'il venoit de luy conferer, la porte de l'Eglise & du Paradis. En suite ayant fait à IESUS-CHRIST de nouvelles protestations de vivre d'orenavant en bon Chrestien. Il fut conduit au Chasteau pour y aller remercier Monsieur [26] nostre Gouverneur de l'honneur qu'il luy venoit de faire en luy donnant son nom sur les Fonds du Baptesme. A son entrée il se vit salué par la décharge de tous les Canons du Fort, & de toute la Mousqueterie des Soldats qui étoient disposez en haye pour le recevoir, & pour conclusion de la feste on luy presenta dequoy regaler plainement toutes les Nations assemblées à

Church of Canada, the Cathedral of Quebec, that this solemnity took place. The concourse of people who attended could not have been greater; and he had the satisfaction of having as spectators at his Baptism a throng of people gathered from almost all the Nations inhabiting New France,—Hurons, Algonquins, Outaouaks, Mahingans, Agnies, Onneiouts, Onnontaguez, Tsonnontouens, and Etionnontates.

While the ceremonies of Baptism were being conferred on him, he was very attentive to the explanation of them that was made to him; and he listened with so great presence of mind [25] that, at the least word, he understood all that was being said to him. To all the questions that are customarily asked of Catechumens upon baptism, he responded with as much firmness and good sense as could be expected from a man of learning; and, among other things, upon being asked whether he wished to be baptized, he said that for three whole months he had been sighing for that grace.

The newly-baptized man humbly thanked Monseigneur the Bishop for having opened to him, by the two Sacraments that he had just conferred upon him, the door of the Church and of Paradise. Then, after making new protestations to JESUS CHRIST that he would thenceforth live like a good Christian, he was conducted to the Castle, that he might there go and thank Monsieur [26] our Governor for the honor that he had just done him in giving him his own name at the Baptismal Font. At his entrance he saw himself saluted by the discharge of all the Cannon of the Fort and all the Musketry of the Soldiers, who were drawn up in line to receive him. To conclude this festal occasion, he was presented

Quebec, & leur faire un somptueux festin, que Monsieur le Gouverneur avoit fait preparer. Ce fut en ce festin qu'un Capitaine Huron publia son nom de Baptême en cette sorte Nous voicy tous assemblez au festin, c'est Daniel qui nous y traite; celui que nous avons connu iusqu'à present sous le nom de Garakontie. Il nous convie à son festin, pour nous asseurer, & prendre à tesmoins, [27] qu'il a embrassé la Foy Chrestienne, & qu'il n'est pas un enfant pour s'en dédire; il en fera profession solemnelle devant tous ceux de sa Nation, lors qu'il fera retourné chez luy: & vous n'entendrez iamais dire que Daniel aye manqué de parole en ce qu'il vient de promettre à Dieu en son Baptême. Ces mots furent suivis d'acclamations de ioye, de remerciemens & d'applaudissemens que firent tous les conviez.

with the means to regale amply all the Nations assembled at Quebec, and give them a sumptuous feast, which Monsieur the Governor had caused to be prepared. It was at this feast that a Huron Captain published his Baptismal name in this wise: "Here we all are assembled at the feast. It is Daniel who entertains us, he whom we have hitherto known under the name of Garakontie. He invites us to his feast, to assure us and call us to witness [27] that he has embraced the Christian Faith; and that he is not a child, to revoke his word. He will, upon his return home, make solemn profession of his faith before all the people of his Nation, and you will never hear it said that Daniel has forfeited his word in what he has just promised God at his Baptism.' These words were followed by acclamations of joy, thanks, and applause from all the guests.

CHAPITRE III.

DE LA MISSION DE SAINTE CROIX DANS LE PAÏS DES
ALGONQUINS INFERIEURS, OU MONTA-
GNAIS, VERS TADOUSSAC.

NOVS ne pouvons donner plus de connoissance de ce qui s'est passé dans cette Mission, [28] que par les deux Lettres qu'en a écrit au R. P. Superieur, le Pere Charles Albanel qui en a eu soin.

PREMIERE LETTRE.

JE suis infiniment obligé à V. R. de l'employ qu'elle m'a donné pendant ces huit derniers mois, que j'ay passé dans des continuelles & precieuses occasions de souffrir: ce n'est pas neantmoins la rigueur exceffiue des faifons, ny l'extreme fatigue des chemins, ny la neceffité des viures qui m'a donné le plus de peine: Je fçay que nos Peres qui passent l'hyver dans les forests, souffrent toutes ces incommoditez: mais rien ne m'a esté plus sensible que la vetie des miseres incroyables & l'abandon où estoient reduits nos pauvres Sauvages, avec qui j'ay esté obligé de demeurer sans pouvoir les [29] fecourir dans de si estranges extremitez. Je vous avoüe que mon cœur en estoit si sensiblement touché, que ie mets cette peine au nombre des plus rudes que j'aye iamais ressenties.

La petite verolle qui fait autant de ravages parmy ces peuples, que la peste & l'extremité de la faim &

CHAPTER III.

OF THE MISSION OF SAINTE CROIX IN THE COUNTRY
OF THE LOWER ALGONQUINS, OR MON-
TAGNAIS, TOWARD TADOUSSAC.

WE cannot better acquaint the reader with what has occurred in this Mission, [28] than by the two Letters written therefrom to the Reverend Father Superior by Father Charles Albanel, who has had charge of it.

FIRST LETTER.

I AM infinitely obliged to Your Reverence for the employment you have given me during these last eight months, which I have passed in continual and precious experiences of suffering. Yet it is not the excessive rigor of the seasons, or the extreme fatigue of traveling, or the lack of provisions, that has given me the most distress; all these hardships are, I know, suffered by our Fathers who pass the winter in the forests. But nothing has given me keener sorrow than the sight of the incredible miseries and the destitution to which our poor Savages were reduced; and I have been obliged to dwell with them without being able [29] to succor them in such unusual extremities. I confess to you that my heart was so keenly touched by this that I put that pain in the number of the severest I have ever experienced.

The smallpox,—which makes as great ravages

du froid, ont esté les principales maladies, qui ont affligé cette miserable colonie; & qui nous en ont enlevé environ deux cens cinquante personnes, tant Montagnais qu'Algonquins, Papinachois & Gaspefiens, de la Mission de Sillery & de Tadouffac.

Nous partîmes de la ville de Quebec le 14. de Novembre, & nous arrivâmes le 20. du même mois au lieu que nos Sauvages avoient choisi pour le rendez-vous d'hyver; & qui [30] est situé proche de Tadouffac du côté du Midy. Ce fut le premier iour de nostre arrivée qu'il plût à Dieu de nous ravir Theodore Tekoüerimat nostre hôte. Il faut avoüer que ce premier coup de la divine providence qui dispose des choses comme il luy plaist pour sa gloire, me fut extrêmement sensible. Mais la pieté avec laquelle il est mort ne servit pas peu à me consoler d'une perte qui m'étoit si considérable, & i'ay reconnu par cet accident que Dieu avoit coutume de prendre des voyes qui nous paroissent rudes & fâcheuses, pour nous détacher des choses même les plus nécessaires, & pour nous obliger de confier à luy seul le soin de nostre vie & de nostre perfection.

Le Sauvage dont ie parle estoit un homme qui avoit de grandes qualitez, & qui pouvoit rendre de grands [31] services à un Missionnaire. Son rare esprit & sa prudence extraordinaire luy avoient acquis un tel credit sur tous ceux de son païs, même sur les estrangers, qu'ils deferoient en toutes choses à ses sentimens. Et comme il estoit tres courageux & un guerrier fort experimenté, il estoit suiuy generallement de toutes les Nations, quoy qu'il fut Montagnais. Mais il rehauffoit merveilleusement l'éclat de ses grandes qualitez par le saint vŕage qu'il en faisoit:

among these peoples as the plague,—and the extremes of hunger and cold have been the principal evils that have afflicted this miserable colony; they have swept away from it about two hundred and fifty persons,—both Montagnais and Algonquins, Papinachois and Gaspesiens,—from the Mission of Sillery and from Tadoussac.

We set out from the town of Quebec on the 14th of November; and we arrived on the 20th of the same month at the place which our Savages had chosen for the winter rendezvous, which [30] is situated near Tadoussac, toward the South. It was on the first day after our arrival that it pleased God to take from us Theodore Tekouerimat, our host. I must confess that this first stroke of divine providence, who orders things according to his pleasure, for his own glory, was extremely grievous to me. But the piety with which Theodore died served not a little to console me for a loss which was so considerable to me; and by that accident I recognized that God is wont to take ways that seem to us harsh and vexatious, in order to detach us from even the most necessary things, and oblige us to entrust to him alone the care of our lives and of our perfection.

The Savage of whom I speak was a man who had great qualities, and who could render great [31] services to a Missionary. His rare intelligence and his extraordinary prudence had acquired for him such influence with all the people of his country, and even with strangers, that they deferred to his judgments in all things. And as he was very courageous, and a very experienced warrior, he was followed generally by all the Nations, although he was a Montagnais. But he marvelously increased

car il sembloit n'estre élevé au deffus des autres que pour les approcher de Dieu; & il prenoit plaisir de faire servir sa gloire & sa reputation à l'établissement de la Foy parmy les Sauvages: il avoit une estime & vne amitié pour les François qui passe tout ce qu'on en peut dire: & on ne peut pas estre plus soûmis qu'il [32] estoit aux ordres de Monsieur nôtre Gouverneur, & il a toujours esté le fidel executeur de ses volontez. Aussi estoit il particulièrement caressé de luy, & traité selon son merite. La Mission de Sil- lery, celle de Tadoussac & toutes les autres ont beaucoup perdu à la mort de cét excellent Chrestien, & de ce genereux Capitaine. Cependant comme ie l'ay veu mourir avec toutes les marques d'un predestiné, il y a dequoy se consoler dans une si grande perte.

Trois iours apres que nous nous fûmes embarquez il tomba malade, & sa maladie croissant toujours, il receut tous les Sacremens de l'Eglise avec tous les sentimens d'une devotion extraordinaire; & avec une resignation parfaite à la volonté de Dieu. Comme il eût reconnu quelque alteration sur mon visage, qui [33] marquoit l'inquietude que i'avois; il me demanda pourquoy ie m'affligois. Alors ie luy répondis que c'estoit à cause que ie me voyois obligé de me mettre dans une Chaloupe pour aller visiter les Sauvages qui estoient du costé du Sud, & qu'il m'étoit extrêmement fâcheux de le quitter. Non, mon Pere, vous ne me quitterez pas, s'il vous plaist, repartit le malade; ie suis mort, & ie ne souffriray jamais que vous m'abandonniez dans cette extremité: celuy qui est vostre Superieur, me dit à vostre depart de Quebec, qu'il vous mettoit entre mes mains; & me priant d'avoir soin de vous, il m'assura

the fame of his great qualities by the holy use to which he put them; for he seemed to be raised above the others only to bring them nearer to God, and he took pleasure in making his glory and reputation serve toward establishing the Faith among the Savages. He had an esteem and friendship for the French exceeding the power of words to express; and no one could be more submissive than he [32] was to the orders of Monsieur our Governor, of whose wishes he was always the faithful executor. Accordingly, he received special marks of favor from him, and was treated in accordance with his merit. The Mission of Sillery, that of Tadoussac, and all the others have lost much in the death of that excellent Christian and brave Captain. Yet, as I saw him die with all the tokens of predestination, there is ground for consolation in so great a loss.

Three days after we had embarked, he fell ill; and, as his malady constantly increased, he received all the Sacraments of the Church, with every feeling of extraordinary devotion, and with a perfect resignation to God's will. Having become aware of some change in the expression of my face, which [33] marked the anxiety I felt, he asked me why I was distressed. Then I answered him that it was because I found myself obliged to go in a Shallop to visit the Savages who were toward the South, and that I was extremely sorry to leave him. "No, my Father," returned the sick man; "you will not leave me, if you please. I am a dead man, and will never suffer you to abandon me in this extremity. He who is your Superior said to me, upon your departure from Quebec, that he put you in my hands; and, begging me to take care of you, he assured me that you would

que vous auriez de moy vn foin reciproque. Si vous estiez maintenant en ma place, & que ie fusse en la vostre, que penferiez-vous de moy, si ie voulois vous [34] abandonner? I'atens du moins de vous, ce dernier devoir, apres tant d'obligations que ie vous ay depuis vingt ans: & comme vous m'avez appris à bien viure, i'espere que vous m'aiderez maintenant à bien mourir: vous sçavez que ce moment est le point decisif de mon eternité. Je n'eus garde de le quitter, ny de le perdre mesme de veuë iusqu'à la mort. Il n'est pas croyable avec quelle application & quelle pieté il ménagea tous les momens de ce peu de vie qui luy restoit. Le matin du sixième iour ayant renouvelé avec vne ferueur incroyable tous les actes de vertu que les Chrestiens les plus parfaits ont accoustumé de faire à l'heure de la mort, & s'estant en fuite confessé pour la derniere fois, il me parut desirer quelque chose. Je luy demanday ce qu'il vouloit, & [35] s'il n'estoit pas content de mourir, alors ce vertueux Chrestien eleua sa voix, Non, dit-il, ie ne crains point la mort; ie meurs content, & ie remercie Dieu qui me gouverne, de ce qu'il me retire des occasions de l'offenser; I'espere dans l'estat où ie suis presentement, & ie l'espere uniquement de la bonté infinie de Dieu, qu'il me fera misericorde; & le danger de n'estre pas si bien disposé vne autre fois, fait que ie prefere la mort à la vie. Il est vray neanmoins que ie foudraierois bien fort de communier encore vne fois avant que de mourir: mais puisque ie ne puis rien avaler, la volonté de Dieu soit accomplie. Ainsi il expira dans un acte de la plus parfaite soumission à la Divine Providence; & montra en mourant, que la vertu n'est pas moins pure ny heroïque dans un [36]

take care of me in return. If now you were in my place, and I in yours, what would you think of me if I consented [34] to abandon you? I expect of you at least this last office, after so many obligations as I have been under to you for twenty years; and, as you have taught me to live well, I hope you will now aid me to die well. You know that this moment is the decisive point for my eternity." I took care not to leave him, or even to lose him from sight, until his death. It is incredible with what application and piety he made the most of every moment of the short space of life remaining to him. On the morning of the sixth day, having renewed, with an incredible fervor, all the virtuous observances that the most accomplished Christians are accustomed to practice at the hour of death, and having then made confession for the last time, he seemed to me to desire something. I asked him what he wished, and [35] whether he was not glad to die. Then this virtuous Christian raised his voice and said: "No, I am not afraid to die; I die gladly, and thank God who governs me for withdrawing me from occasions for giving offense to him. I hope, in the condition in which I am at present,—and I hope it solely from the infinite goodness of God,—that he will be merciful to me; and the danger of not being so well prepared at another time makes me prefer death to life. It is true, nevertheless, that I would very much like to receive communion once more before I die; but since I cannot swallow anything, God's will be done." Thus he died, in a manifestation of the most perfect submission to the Divine Providence; and showed in dying that virtue is not less pure or less heroic in a [36] Savage, when he takes care to

Sauvage, lors qu'il a soin de la cultiver, que dans l'homme du monde le plus éclairé & le plus poly.

Mais si i'admire avec raifon la fainte mort de ce grand Capitaine, ie ne dois pas refufer à fa femme les louanges qu'elle merite, pour la force d'esprit, pour le courage & pour la foumiffion aux ordres de Dieu, qu'elle a fait paroître durant la maladie de fon mary, & apres fa mort. Cette genereufe femme, nommée Sufanne, contre la coustume de la pluf-part des Sauvages, n'a iamais abandonné fon mary, quelque grande que fust l'infection qui sortoit du corps du malade, qui paroiffoit plutôt un Cadavre, qu'un homme vivant. Elle parcouroit en ma presence tous les lieux, & les diverses occasions d'offenser Dieu, où s'estoit trouvé fon mary; & luy disoit [37] de temps en temps, Avez-vous confessé cela & cela? Car parmi les Sauvages, & particulierement entre le mary & la femme, il n'y a rien de secret, & ils sçavent tout l'un de l'autre. S'il arrivoit que ie me retirasse pour un moment, d'auprès du malade, elle prenoit aussitôt ma place, & ne luy parloit que de Dieu, du Paradis & de l'Enfer. Comme il luy témoigna un iour le regret qu'il avoit de la quitter, dans l'aprehension qu'elle ne tombast en quelque necessité. Ne m'en parlez pas davantage, luy dit-elle; songez seulement à bien mourir, & nous nous reverrons bien-tôt: cependant Dieu qui nous gouverne aura soin de nous. Cette pieuse femme n'a iamais manqué aucun iour, depuis la mort de fon mary, quelque mauvais temps qu'il ayt fait, d'aller prier Dieu sur [38] fon tombeau, pour le repos de fon ame; sans que ny l'eloignement du lieu, ny l'embaras de ses affaires, l'en ayt empêché. Elle communioit tous les huit iours,

cultivate it, than in the most enlightened and most civilized person in the world.

But, if I admire with reason the holy death of this great Captain, I must not refuse his wife the praises that she deserves for the strength of mind, the courage, and the submission to God's decrees, shown by her during her husband's illness and after his death. Contrary to the custom of the majority of Savages, that noble woman, Susanne by name, never abandoned her husband, however great might be the infection coming from the body of the patient, who appeared more like a Corpse than a living man. She ran over in my presence all the places and the different occasions for offending God, in her husband's experience, saying to him [37] from time to time, "Have you confessed that, and that?" For among the Savages, and particularly between husband and wife, there are no secrets, and they know everything about one another. If it happened that I retired for a moment from the patient's side, she would immediately take my place, and would speak to him only of God, of Paradise, and of Hell. When one day he manifested the regret that he felt at leaving her, in the apprehension that she might come to want of some sort, she said to him: "Do not speak to me any more about it; think only of dying a good death, and we shall soon see each other again. Meanwhile, God who governs us will take care of us." This pious woman has not failed, a single day since her husband's death, however bad the weather might be, to go and pray to God at [38] his grave, for the repose of his soul,—without being deterred therefrom either by the distance of the place, or by the hindrance of her own affairs. She received communion

elle recitoit son Chapelet deux fois le iour, elle ieûnoit tout le Carefme: & encore hors ce temps là, deux fois la femaine, pour expier entierement les fautes de feu son mary, & le retirer du Purgatoire. Les femmes de nos Chrestiens Frâçois pourront apprendre d'un exemple si admirable de vertu & de fidelité, à avoir pour leurs maris vne veritable amitié; & à estendre leur affection enuers eux au delà des bornes de la vie.

Le 28. iour de Novembre, la Chaloupe des François qui m'avoit conduit ici, arriva chargée de quinze ou vingt malades. Tous ressembloient plustost à des Monstres [39] qu'à des hommes; tant leurs corps estoient hideux, décharnez & chargez de pourriture. Ce fut pour moy un objet de compassion, & tout ensemble un exercice de charité. Je tafchay de leur rendre tous les services qu'il me fut possible.

Le premier iour de Decembre, quatre Canots nous vinrent joindre, & accreurent le nombre des Fideles qui compofoient cette Eglise errantes par les forests.

Le cinquième iour du mesme mois, quelques François descendirent à l'Isle Verte, qui n'est pas éloignée de Tadoussiac, & qui se forme dans nostre grande Riviere de Saint Laurent: ils rencontrèrent la Cabane pleine de personnes mourantes, & me vinrent prier de leur aller rendre toute l'affistance qu'il me seroit possible. J'avois bien de [40] la peine à quitter mon poste, parce que le lieu où i'estois pouvoit passer pour un Hôpital de malades, où ma presence estoit à tous momens neceffaire.

Neantmoins le dixième iour de Decembre, ie me resolus d'aller visiter ces pauvres gens qui mouroient dans cette Isle abandonnée de tout secours; de les

every week, recited her Rosary twice a day, fasted during the whole of Lent, and, in addition to that period, twice a week,—in order to expiate entirely her late husband's faults, and release him from Purgatory. The wives of our French Christians can learn, from so admirable an example of virtue and fidelity, to have a true love for their husbands, and to extend their affection toward them beyond the limits of this life.

On the 28th day of November, the French Shallop which had brought me hither arrived, loaded with fifteen or twenty sick persons. They all resembled Monsters rather [39] than human beings, their bodies were so hideous, emaciated, and full of corruption. To me they were objects of compassion, and at the same time called for an exercise of charity. I tried to render them all the services in my power.

On the first day of December, four Canoes came to join us, and swelled the number of the Faithful composing this forest-roaming Church.

On the fifth day of the same month, some Frenchmen went down to Isle Verte, which is not far distant from Tadoussac, and is formed in our great River Saint Lawrence. They found a Cabin full of dying persons, and came to beg that I would go and render them all the assistance I could. I had much [40] difficulty in quitting my post, because the place where I was might have passed for a Hospital for the sick, and my presence there was every moment necessary.

Nevertheless, on the tenth day of December I resolved to go and visit those poor people who were dying on that Island, which was destitute of all aid, to comfort them, and administer to them the Sacraments of the Church. I carried them some provisions;

confoler, & de leur adminiftrer les Sacremens de l'Eglife. Je leur portay quelques vivres: & comme pendant le voyage un de nos Matelots chargé de bled d'Inde, fe fut enfoncé fous les glaces, il fut confervé par une efpece de miracle, Dieu ayant fans doute égard à la charité qu'il avoit pour les pauvres Sauvages.

L'onzième iour i'arrivay dans cette Ile; je n'y vis que des fquelettes animées, & des corps tous [41] defigurez, qui avoient déjà paffé quatre iours entiers fans avoir dequoy manger. Je commençay mes fonctions par la priere; & fur le foir ie preparay du Theriaque, & leur en donnay quelques prifes. Cest un remede fouverain contre cette forte de maladie. Le lendemain tous fe confefferent, & ie donnay la fainte Communion à ceux qui s'en trouverent capables. Vne femme, excellente Chreftienne, me mit entre les mains un enfant de l'âge de fix ou fept ans, en me difant ces paroles, Mon mary avant que de mourir ma dit, nous avons deux enfans, ie vous donne le plus petit; mais pour le plus grand, ie le laiffe à noftre Pere (il vouloit parler de moy:) il le fera inftruire à leur Seminaire de Quebec, & vous luy direz que ie le prie de luy apprendre [42] à prier Dieu pour moy.

Le 20. iour, quelques Sauvages de Gafpé, éloignez de nous environ quatorze ou quinze lieuës, nous vinrent trouver; & tous firent leurs devotions avant que de fe feparer de nous. Ce fut pour eux un coup du Ciel, & une grace toute particuliere; car à peine furent ils retournez dans leurs cabanes, que la maladie les attaqua, & les enleva prefque tous.

Pour le mois de Janvier 1670. le plus fort de mon

and when, during the journey, one of our Sailors, loaded with Indian corn, broke through the ice, he was saved by a kind of miracle — God having regard, without doubt, to his charity toward the poor Savages.

On the eleventh day, I arrived at that Island, and saw there only living skeletons and bodies all [41] disfigured, for they had already passed four whole days without having anything to eat. I began my duties with prayer, and, toward evening, prepared some Theriac, of which I gave them some doses. It is a sovereign remedy against that kind of disease. On the following day, all made confession; and I gave holy Communion to those who were in a fit condition to receive it. A woman, an excellent Christian, put in my hands a child of six or seven years of age, with these words: " My husband, before dying, said to me: ' We have two children; I give you the younger; but, as for the elder, I leave him to our Father ' " (he meant me). " " He will have him taught in their Seminary at Quebec, and you will tell him that I beg him to teach the boy [42] to pray to God for me.' "

On the 20th day, some Savages of Gaspé, about fourteen or fifteen leagues distant from us, sought us out; and all performed their devotions before separating from us. This was a dispensation from Heaven for them, and a very especial grace; for scarcely had they returned to their cabins, when the disease attacked them, and carried away almost all of them.

For the month of January, 1670, the burden of my duties was to relieve the sick, exhort the dying, and bury the dead. If I had known well how to profit by this employment, I could have practiced therein great acts of virtue, and, above all, of no small

exercice a esté de fecourir les malades, d'exhorter les mourans, & d'enfevelir les morts. Si i'avois bien fçeu profiter de cét employ, i'y aurois pû pratiquer de grands actes de vertu, & fur tout d'une mortification qui n'est pas petite, me trouvant obligé de demeurer dans un lieu infecté d'une puanteur horrible.

[43] Le troisiéme iour de Fevrier, j'entray dans les forests en m'éloignant du bord de nostre grande Riviere, pour aller visiter nos Sauvages: le peu de neige qui couvroit à peine la terre, & qui ne portoit point encore, fit que nous eufmes beaucoup de peine à marcher en raquettes. Comme nous n'avions quasi point de vivres, nous nous trouvâmes bien-tost épuisez.

Le dixième iour du mesme mois nous rencontrâmes une Cabane de Sauvages, où nous arestâmes l'espace de deux semaines entieres, pour les instruire, pour les consoler dans leur misere, & pour leur administrer les Sacrements.

Le vingt-cinquiéme nos Chasseurs ayans rencontré d'autres Chasseurs de deux grandes Cabanes, environ à six lieuës de nous, ils me vinrent [44] chercher, & m'obligerent de demeurer douze iours avec eux pour les instruire; & le quinziéme iour de Mars, voyans que ie voulois partir pour retourner vers nos François, ils me remirent au bord de nostre grande Riviere.

Aprés que i'y fus heureusement arrivé, ie disposay tout le monde à faire leur Pasque, que tous firent avec vne grande pieté, en parfaitement bons Chrestiens; & comme il n'est pas juste de dérober la gloire que meritent nos François sur ce sujet; Je diray à V. R. qu'ils m'ont puiffamment assisté par les assidueitez qu'ils ont renduës à nos malades Sauvages, & les

self-mortification,—obliged, as I was, to live in a place infected with a horrible stench.

[43] On the third day of February, I went into the forests, leaving the banks of our great River to go and visit our Savages. The little snow, which scarcely covered the ground and did not yet bear us up, gave us much trouble in walking with snowshoes. As we had almost no provisions, we soon found ourselves exhausted.

On the tenth day of the same month we came upon a Cabin of Savages, where we halted for the space of two whole weeks, in order to instruct them, comfort them in their wretchedness, and administer the Sacraments to them.

On the twenty-fifth, our Hunters, having met other Hunters from two large Cabins about six leagues from us, came to [44] get me, and obliged me to remain twelve days with them for the purpose of instructing them. On the fifteenth day of March, seeing that I wished to depart in order to return to our Frenchmen, they sent me back to the banks of our great River.

Upon my safe arrival there, I prepared all the people to celebrate their Easter, which they all did with great piety, like perfectly good Christians. And, as it is unjust to deprive our Frenchmen of the glory which they deserve in this connection, I will say to Your Reverence that they rendered me efficient assistance by the assiduous attentions which they bestowed upon our sick Savages,—and upon their own comrades, when there was need,—in attending them, dressing their sores during their illness, and burying them after their death, without suffering the intolerable stench which came [45]

leur quand il en estoit besoin; en les traitant, en les pensant durant leurs maladies, & en les ensevelissant après leur mort, sans que la puanteur intolérable qui sortoit [45] de ces cadavres les peust empêcher de leur rendre ces devoirs d'une charité vraiment chrestienne: iusques là, mesme que i'en ay veu quelques-uns, qui par un courage & un zele admirable, les ont embarquez dans les glaces, les débarquans les ont portez eux-mesmes sur leurs espaules, quoy que l'ordure coulast de toutes parts, sur leurs vestemens & sur leur casaque. Ces grands courages doivent faire rougir de leur mollesse vne infinité de Chrestiens, qui ont mesme horreur d'entendre ce que ceux-cy n'avoient pas horreur de pratiquer.

Cét employ tout rude & fâcheux qu'il ait esté, n'a pas laissé d'avoir ses delices, & de l'onction. Il m'a fait considerer avec plaisir, que tant d'objets funestes, tant de larmes, tant de travaux, & tant de miseres, [46] se terminoient enfin heureusement à une mort precieuse devant Dieu, qui couronnoit toutes les souffrances d'un Missionnaire, s'il en scait faire un bon usage: & ie n'estois pas peu consolé, quand ie pensois que si nostre Eglise Militante a fait cette année de grandes pertes, i'avois tout sujet de croire que l'Eglise Triomphante en avoit profité.

Au reste, on a remarqué que Dieu voulant recompenser nos François des charitables secours qu'ils avoient donnez à ces pauvres Sauvages; il les a comme miraculeusement conservez. Ce qui est si vrai, qu'excepté un d'entre-eux qui a esté malade mesme assez legerement, tous les autres n'ont senti aucun mal.

Je fus le dernier incommodé. I'avois toute la teste

from those corpses to hinder them from rendering toward them the duties of a truly Christian charity. So far was this carried that I have even seen some of them, with an admirable courage and zeal, load the dead bodies upon boats in the icy waters; and then, unloading them, carry them on their shoulders, although the putrid matter ran from all parts upon their garments and cloaks. These noble acts of courage ought to raise a blush at their own effeminacy in an infinite number of Christians who have a horror of even hearing about what these men did not have a horror of doing.

That employment, severe and disagreeable though it was, did not fail to have its own delights and unction. It made me consider with pleasure that so many melancholy objects, so many tears, so many labors, and so much wretchedness [46] at last find a happy issue in a death precious in God's sight, who crowns all a Missionary's sufferings, if he knows how to make a good use of them. And I was not a little consoled when I thought that, if our Church Militant suffered great losses this year, I had every reason to believe that the Church Triumphant had profited thereby.

Moreover, it has been noted that God, choosing to reward our Frenchmen for the charitable assistance that they had given those poor Savages, preserved them as by a miracle. So true is this that, excepting one of their number who was ill, but quite lightly, none of them have experienced any injury.

I was the last to suffer any ill effects, having my whole head extremely [47] swollen, and my face covered with pustules like those of smallpox. A severe earache came upon me, together with a furious

furieusement [47] enflée, & le vifage couvert de pustules comme de petite verolle. Vne grande douleur d'oreille me prit, avec un furieux mal de dents. Mes levres devinrent comme mortes, & mes yeux furent extrêmement incommodés d'une fluxion. Pour comble de tous ces maux, j'avois une tres-grande difficulté de respirer. Je votai une neuvaine à Saint François Xavier, & au mesme temps ie fus guery. Peut estre que Dieu a eu égard à la necessité presente de nos pauvres Sauvages, qui avoient besoin de mon assistance. Je finis cette Lettre en me recommandant à vos saints Sacrifices, & fuis, mon R. P. Vostre tres-humble & tres-obeissant serviteur en N. S.

CHARLES ALBANEL.

[48] SECONDE LETTRE DU PERE ALBANEL AU SUPERIEUR DES MISSIONS.

COMME ie me dispoisois le premier iour de May, à remonter à Quebec, après avoir passé l'hiver dans nos forests avec nos Sauvages; ie receus ordre de V. R. de visiter les Missions qui sont au Nord, de l'autre costé de la Riviere Saint Laurent, où ie me rendis le 12. iour du mesme mois.

Entre tous les objets dignes de compassion que i'y ay veu, ce qui m'a le plus touché, c'est la grande solitude & le peu de monde que i'ay trouvé dans cette belle & florissante Mission de Tadoussac, qu'on appelle la Mission de Sainte Croix. Je la comparois avec ce qu'elle estoit autrefois, quand j'avois le bien de gouverner cette Eglise, [49] & ie n'y voyois que quelques restes miserables de son ancienne splendeur. Il y venoit ordinairement tous les ans iusqu'à 1000. & 1200. personnes; & à peine a t'on veu cette année

toothache. My lips became as if dead, and my eyes were extremely afflicted with an inflammation, while, to crown all these ills, I had a very great difficulty in breathing. I vowed a novena to Saint Francis Xavier, and at the same time I was cured. Perhaps God paid regard to the present necessity of our poor Savages, who had need of my assistance. I finish this Letter by commending myself to your holy Sacrifices, and am, my Reverend Father, Your very humble and very obedient servant in Our Lord,

CHARLES ALBANEL.

[48] SECOND LETTER OF FATHER ALBANEL TO THE
SUPERIOR OF THE MISSIONS.

WHILE I was making preparations, on the first day of May, to go up again to Quebec, after passing the winter in our forests with our Savages, I received orders from Your Reverence to visit the Missions that lie toward the North, on the other side of the Saint Lawrence River, whither I repaired on the 12th day of the same month.

Among all the objects that I have seen, worthy of compassion, that which most touched me was the great solitude and the few people that I found in that beautiful and flourishing Mission of Tadoussac, called the Mission of Sainte Croix. I compared it with what it formerly was, when I had the good fortune to guide that Church; [49] and I saw there only some wretched remains of its old-time splendor. Ordinarily, every year as many as 1,000 and 1,200 persons were wont to come hither; while, this year, scarcely a hundred Savages have been seen. It has lost more than six-score persons this past winter,—all of whom were fortunate enough, last autumn, to

cêt Sauvages. Elle a perdu plus de fix vingt personnes cêt hyver, qui tous, l'automne passé, furent assez heureux que de se disposer à recevoir avec patience le fleau dont Dieu les a affligés cette année: car le Pere Gabriel Druillettes leur fut envoyé par vne providence speciale de Dieu, pour les confesser tous, & l'on a sçeu que depuis cette visite la plus-part d'entre eux avoient vescu tres-chrestienement. Comme il y a vingt ans que ie ferois cette Mission, & que ie les connoissois presque tous, ce m'a esté vne particuliere consolation de sçavoir qu'ils estoient morts avec des marques si avantageuses de leur salut.

[50] Durant le fort de la maladie contagieuse & populaire qui affligeoit ce païs, il y eut deux Capitaines qui dans le dessein de corrompre la foy des ieunes gens, firent au Demon un sacrifice de trois chiens, qu'ils pendirent à la porte de leur cabane, pour luy demander son assistance, & le prier d'arester le cours du mal contagieux: mais leurs vœux ne furent point exaucez; & l'entreprise tourna à leur confusion. Deux autres personnes, un homme & vne femme, l'un nommé Pierre, & l'autre appelée Anne, s'opposèrent avec chaleur à cette detestable impiété.

L'homme après qu'il les eut priez doucement de desister, & qu'il eut reconnu qu'il ne pouvoit rien gagner sur leur esprit, harangua fortement la Jeunesse en ces termes. Non, mes freres, il ne s'agit point [51] ici ny de chasses, ny de guerres, ny d'affaires Politiques, surquoy nous devons écouter ces vieux rêveurs, quoy qu'ils soient nos Anciens: Il est question de la Priere, que nos Peres nous ont enseignée. Ils ne nous ont jamais dit dans vos

prepare themselves to receive with patience the scourge with which God has afflicted them this year. For Father Gabriel Druillettes was sent to them, by a special providence of God, to confess them all; and it has been known that, since that visit, the greater part of them had lived very Christian lives. As I served that Mission twenty years ago, and knew almost all the people, it was a special consolation for me to know that they had died with so favorable indications of their salvation.

[50] During the height of the contagious and general malady that afflicted this country, there were two Captains, who, with the purpose of corrupting the faith of the young people, offered a sacrifice of three dogs to the Demon, hanging them at the door of their cabin, to ask him for his assistance, and entreat him to stay the course of the contagious disease; but their prayers were not heard, and the undertaking resulted in their own confusion. Two other persons, a man and a woman,—the one named Pierre, and the other Anne,—warmly opposed this detestable impiety.

The man, after he had begged them gently to desist, and had recognized that he could not make any impression on their minds, harangued the Youth forcibly in these words: “ No, my brothers, there is no question [51] here,—either of hunting, or of war, or of Political affairs,—regarding which we need listen to these old dreamers, although they are our Elders. It is a question of Prayer, which our Fathers have taught us. They have never said to us, ‘ In your afflictions have recourse to the evil Spirit; put your trust in him, and hope for your health from him;’ but on the contrary they have taught us that we

afflictions, recourez au mauvais Esprit, mettez en luy vostre confiance, & espérez de luy vostre santé: Mais au contraire ils nous ont appris qu'il falloit avoir recours à Dieu, qui est celuy qui nous gouverne, & qui seul peut nous protéger. Difons-luy donc, mes freres, Grand Dieu, qui voyez tout, & qui pouvez tout, ayez pitié de nous: nous voulons mourir comme nous avons vécu. C'est vous, grand Dieu, qui estes le Maistre de nos vies; Si vous voulez que nous mourions, nous y consentons: mais si vous [52] voulez aussi que nous vivions, donnez nous vostre assistance. La femme adjousta, Que ceux qui quitteroient la priere ne mourroient pas seulement tous, mais qu'ils mourroient mesme les premiers. Ce qui arriva ainsi; car dans trois iours ces deux impies, qui se portoient bien auparavant, furent frappez du mal, qui les porta à telle extremité de maladie, qu'apres avoir perdu le bon sens, ils s'étranglerent eux-mesmes. Alors tout ce qui estoit de Sauvages dans ce cartier-là, se divisa en deux bandes; Cet homme & cette femme se separerent aussi, & quoy qu'ils fussent tous languissans, ils ne laisserent pas de s'employer constamment à visiter les malades, à les exhorter à la priere, & à les preparer à bien mourir.

De cette grande defolation que [53] la maladie a causé dans ce país, il est resté dans l'esprit des Sauvages que i'ay veu, deux choses dont ils sont fortement persuadez; La premiere, est qu'une grande partie des plus considerables parmi ceux qui sont morts de ce mal, n'ont esté enlevez de ce monde que pour estre punis de leur infidelité. La seconde, c'est qu'ils sont tous convaincus qu'il faut tenir bon dans la Foy, & mieux prier que jamais: Cette bonne

must have recourse to God, who is the one who governs us, and who alone is able to protect us. Let us then, my brothers, say to him: 'Great God, all-seeing and all-powerful, take pity on us. We wish to die as we have lived. It is you, great God, who are the Master of our lives: if you wish us to die, we consent; but if you [52] wish us to live, give us your assistance.' " The woman added that those who ceased to pray would not only all die, but they would even be the first to die. And so it was; for in three days those two impious ones, who had been well before, were stricken with the disease,—which reduced them to such extremity of illness that, after losing their right minds, they strangled themselves with their own hands. Then all the Savages who were in that region divided themselves into two bands. This man and woman also separated, and, although they were very feeble, they ceased not to occupy themselves constantly in visiting the sick and exhorting them to pray, and in preparing them to die well.

From that great desolation, [53] caused by the disease in this country, there have remained, in the minds of the Savages whom I have seen, two things of which they are strongly convinced. The first is, that a great part of the more prominent persons among those who have died of this malady have been taken away from this world only to be punished for their infidelity. The second is, that they are all convinced of the necessity of holding firmly to the Faith, and praying better than ever. That good Christian woman who had opposed their Idolatry told me, besides, that she had received manifest help from God; and related to me that one day, when all

Chrestienne qui s'estoit opposée à cette Idolatrie, m'a adjouté qu'elle avoit reçu une assistance sensible de Dieu; & me raconta qu'un iour lorsque toute la bande mouroit de faim, elle eut une forte inspiration de se separer du gros, & qu'elle proposa son dessein à son fils, âgé d'onze à douze ans, qui ne voulut point y consentir d'abord, [54] mais qui la suivit à la fin. S'en estant donc separée, & se trouvant avec son fils à deux journées des autres, dans un endroit où il n'y avoit qu'un pied de neige, elle luy dit, estant toute mourante, & toute languissante de faim; Mon fils, allez tuer quelque chose pour nous donner à manger: luy estant aussi abbattu que sa mere, luy disoit souvent, ma mere, ie n'en puis plus, mourons icy: mais enfin il eut le courage de prendre son espée à la main, & de mettre ses raquettes à ses pieds. Sa mere cependant se mit en priere pour l'heureux succez de sa chasse; & voila que presqu'à la veuë de leur cabane, il rencontre deux Orignaux embarrassez dans un petit coin de pleine, où il y avoit six ou sept pieds de neige, si forte qu'ils ne pouvoient se remuer. Cét enfant eut peur au [55] commencement, n'en ayant iamais tué jusqu'à lors; mais se sentant poussé par une force extraordinaire, il s'arresta & tua ces deux bestes dont ils se font nourris pendant l'hyver. La mere de cet enfant ne fut pas plustost arrivée à Tadouffac, qu'elle presenta les peaux de ces Orignaux à l'Eglise, me disant, c'est Dieu qui me les a donnez, ie luy en fais un sacrifice, comme d'une chose qui est à luy: mais estant pauvre comme elle estoit, ie luy en fis acheter les choses dont elle avoit besoin, & luy dis que Dieu se contentoit de sa bonne volonté.

Le dernier iour de May nous partismes de Tadouffac

the party were dying of hunger, she felt a strong inspiration to separate from the body of the people, and that she proposed her plan to her son, who was between eleven and twelve years old; at first he would not consent to it, [54] but finally he followed her. When, accordingly, she had separated from the others, and, with her son, was in a place two days' journey from them, where there was only a foot of snow, being quite at the point of death and utterly exhausted by hunger, she said to him: "My son, go and kill some beast, to give us something to eat." He, being as much reduced as his mother, often said to her: "Mother, I cannot go a step farther; let us die here." But finally he had courage to take his javelin in hand, and put his snowshoes on his feet. Meanwhile, his mother had recourse to prayer for a fortunate issue to his hunting; and lo! almost in sight of their cabin, he came upon two Moose impeded in a little corner of the plain, where there was six or seven feet of snow, so deep that they could not stir. That child was afraid at [55] first, having never killed anything before; but, feeling himself impelled by an extraordinary force, he took his stand, and killed those two animals, on which they subsisted during the winter. The mother of this child had no sooner arrived at Tadoussac than she presented the skins of these Moose to the Church, saying to me: "It is God who gave them to me; I make a sacrifice to him of them, as of a thing that belongs to him." But I made her, in view of her poverty, buy with them the things that she needed; and told her that God would be satisfied with her good intentions.

On the last day of May, we set out from Tadous-

pour aller aux Papinachois, qui en font éloignez d'environ trente lieuës, du costé du Nord, le long de nostre grande Riviere de S. Laurent.

[56] Le troisiéme iour de Iuin, nous arriuâmes au lieu où ils estoient assemblez au nombre de cent cinquante personnes. Je trouvay là un Sauvage, de la grande & celebre Baye du Nord, qui m'a dit qu'on avoit veu un vaisseau Francois dans son païs, & qu'il les avoit pillez & fort mal-tra[i]tez. Que le Chef qui commandoit le Navire, les avoit asseurez que l'année prochaine il viendrait se poster dans cette Baye, & qu'on donnaist advis à tous leurs gens de s'y rendre, & de luy apporter leurs pelleteries; qu'il estoit le maistre de la paix & de la guerre, & qu'il ameneroit avec luy quantité d'Iroquois pour les destruire, s'ils ne luy obeissoient.

Cette Mission des Papinachois est en tres bon estat, & la pieté y regne autant que iamais. Le Pere [57] Henry Nouuel y a fort travaillé il y a peu d'années, & les bonnes impreffions qu'il leur a laissées, subsistent encore: de maniere que le petit nombre de ceux qui ont retenu deux femmes, contre les promesses qu'ils ont faites à Dieu, dans leur Baptême, n'a osé paroître icy. I'ay demeuré douze iours en ce lieu là pour les instruire & les confirmer dans leurs bonnes resolutions, pour les Confesser & leur administrer le Sacrement de la sainte Eucharistie; & tous generallyment m'ont fort contenté.

Iusques icy ie n'ay entretenu V. R. que de malades & de morts, de famine & de peste, de chemins difficiles & de souffrances. Ce qui fuit la consolera davantage: & comme ie luy ay fait part de nostre affliction, il est juste qu'elle participe à nostre ioye.

sac to go to the Papinachois, who are about thirty leagues distant thence, toward the North, along our great River St. Lawrence.

[56] On the third day of June, we arrived at the place where they were assembled, to the number of a hundred and fifty persons. I found there a Savage of the great and celebrated North [i.e., Hudson] Bay, who told me a French vessel had been seen in his country, and that it had pillaged and grievously maltreated the people; that the Chief who commanded the Ship had assured them that in the following year he would come and take up his position in that Bay, and that word must be sent to all their people to repair thither, and bring him their peltries; that he was the master of peace and war, and that he would bring with him a large force of Iroquois to destroy them, if they did not obey him.

That Mission of the Papinachois is in a very good condition, and piety reigns there as much as ever. Father [57] Henry Nouvel worked hard there, a few years ago, and the good impressions that he left upon them still survive,—so that the small number of those who have kept two wives, contrary to the promises that they made to God at their Baptism, have not dared to make their appearance here. I remained twelve days at that place, to instruct them and confirm them in their good resolutions, to Confess them, and to administer the Sacrament of the holy Eucharist; and all, in general, gave me great satisfaction.

Up to this point I have discoursed to Your Reverence only concerning the sick and the dead, famine and pestilence, difficult roads and sufferings. That which follows will give you more consolation; and,

[58] Il y avoit déjà cinq ans que nos Peres Missionnaires estant occupez ailleurs, n'avoient pû visiter la Nation des Oumamiois, qui sont au dessous des Papi-nachois le long de nostre fleuve de saint Laurent. Cela me fit prendre le dessein de demander deux François pour m'accompagner à Monsieur de saint Denis, fort zélé pour la gloire de Dieu, & autant affectionné pour le bien spirituel des Sauvages, qu'il l'est pour les interets de Messieurs de la Compagnie, au nom desquels il est envoyé en ce païs là. Il m'acorda volontiers tout ce que ie desirois. Je pris encore avec moy deux Sauvages de Tadoussac, & vne Chaloupe, avec quoy i'entrepris mon voyage Le quinzième de Juin, qui estoit un Dimanche; Je partis au matin, après avoir dit la sainte Messe, & i'ariuay [59] le matin à la Riviere Noire, où il y avoit des Sauvages, qui m'atendoient depuis un mois, pour faire leurs devotions, & se faire encore plus instruire qu'ils ne l'estoient.

Le se[i]zième iour du mesme mois, ie les confessay, & les communiay tous: & sur le iour, je vis arriver douze Oumamiois qui me venoient chercher.

Le dix-septième fut employé a consoler les pauvres abandonnez, qui errent toute l'année dans les forests, & à instruire ceux qui se trouverent presens.

Le dix-huitième ie partis avec douze Oumamiois, & me rendis à la Riviere Godebout, où ils s'estoient assemblés au nombre de cent trente personnes, tant Oumamiois, que Oucheffiginioek.

Ces bons Sauvages qui avoient [60] fait deux cens lieues pour venir se faire instruire, me receurent comme un Ange du Ciel. Ce sont gens bien faits, dociles, paisibles, & d'un bon naturel. Ils ont l'esprit

as I have informed you of our affliction, it is just that you should participate in our joy.

[58] For five years past, our Missionary Fathers, being engaged elsewhere, had been unable to visit the Nation of the Oumamiois, who are below the Papinachois along our river saint Lawrence. This made me adopt the plan of asking Monsieur de saint Denis for two Frenchmen to accompany me, he being very zealous for the glory of God and as anxious for the spiritual welfare of the Savages as he is for the interests of Messieurs the members of the Company, in whose name he is sent to this country. He willingly granted me all that I desired. I also took with me two Savages from Tadoussac, and a Shallop, with which I undertook my journey. On the fifteenth of June, which was Sunday, I set out in the morning, after saying holy Mass; and I arrived [59] in the morning at the Black River, where there were Savages who had been waiting for me for a month, in order to perform their devotions and have themselves still further instructed than they were.

On the sixteenth day of the same month, I confessed them all and administered to them communion; and toward daybreak, I witnessed the arrival of twelve Oumamiois, who were coming to get me.

The seventeenth was employed in comforting the poor abandoned ones who wander the entire year in the forests, and in instructing those that chanced to be present.

On the eighteenth, I departed with twelve Oumamiois and repaired to the River Godebout, where they had gathered to the number of a hundred and thirty persons,—not only Oumamiois, but Ouchessigiriniouek.

bon, & aisé: au reste ils font fort iudicieux, & vivent tres innocemment. La Polygamie parmy eux passe pour vne chose infame: & ils ont averfion de ceux qu'ils nomment Sorciers, qui ont recours au Diable pour la guerison des malades. Il y a quelques années qu'ils tuerent un de ceux qui en faisoient profession. D'ailleurs ils font pauvres, beaucoup plus qu'on ne peut se l'imaginer. Ils vont tous couverts de peaux de Caribou, matachiées avec art, & enrichies de poil de porc-epis, ou de certaines plumes teintes de toutes fortes de couleurs. La faim est leur grande maladie, qui les détruit. [61] Les Orignaux s'aprochent de leur païs: Ils ont quelques Caribous & fort peu de Castors, avec quelques poiffons, pour leur nourriture. Ils n'ont point encore l'usage des armes à feu: mais ils font fort adroits à tirer de l'arc. Quand ils peuvent avoir un filet pour pescher, ils se croient fort riches.

A mon arrivée les Capitaines me regalerent le mieux qu'il leur fut possible, & s'excuserent s'ils ne faisoient pas mieux, sur ce qu'il y avoit déjà vingt iours qu'ils m'atendoient; ce qui avoit consumé tous leurs viures. Apres quoy ie leur envoiay dequoy faire festin, & leur fis present d'une retz qui leur servit à faire bonne chere. Je ne parle point des benedictions qu'ils me donnerent, qui me marquoient beaucoup plus que toute autre chose, l'affection qu'ils ont pour leur salut eternel.

[62] Dés le lendemain au matin nous dressâmes une Chapelle, que nous couvrîmes de la voile de nostre Chaloupe; & tous les Sauvages vinrent cabaner auprès de nous. Je dis la sainte Messe, & leur fis alors la premiere instruction, après leur avoir expliqué

These good Savages, who had [60] journeyed two hundred leagues to come and be instructed, received me as an Angel from Heaven. They are a comely people, docile, peaceful, and of a good disposition. They have a good and facile intelligence; and, besides, are very discreet, and live very innocently. Polygamy passes among them for an infamous thing; and they have an aversion for those whom they call Sorcerers, who have recourse to the Devil for the cure of the sick. Some years ago, they killed one of those who practiced that profession. They are, moreover, poor—much more so than one can imagine. They go all covered with Caribou skins, which are artistically ornamented and enriched with porcupine bristles, or with certain feathers, stained in all sorts of colors. Hunger is their great evil, and destroys them. [61] Moose come near their country, and they have some Caribous and a very few Beavers, with some fish, for their food. They do not yet use firearms, but are very skillful in shooting with the bow. When they have a string to fish with, they think themselves very rich.

Upon my arrival, the Captains regaled me as well as they could,—excusing themselves for not doing better, on the plea that they had been waiting for me twenty days already, a delay which had exhausted all their provisions. After this I sent them the means to prepare a feast, and presented them with a fishing-net, which enabled them to enjoy good cheer. I speak not of the blessings that they bestowed upon me, which indicated to me, more than aught else, the regard that they have for their eternal salvation.

[62] On the following morning we erected a Chapel,

le fujet qui m'avoit porté à les venir voir de si loin. Apres Midy, ie pris le nom de tous ceux qui y estoient; ie separay ceux qu'il falloit baptiser, de ceux qu'il falloit Confesser, Communier, & instruire: & ie leur fis encore une autre instruction.

Le vingtième du mesme mois ie baptisay vingt-un petits enfans.

Le vingt-unième je baptisay huit adultes.

Le vingt-trois & le vingt-quatrième j'en baptisay feize.

Ils estoient durant tout le iour [63] auprès de moy, pour se faire instruire; & la nuit mesme ils ne me donnoient aucun repos.

Ie fus tout surpris à la veuë d'un bon homme, que je voulois instruire à se confesser. Il y a feize ans, me dit-il, que vous me baptifâtes à Tadouffac, & que vous m'appristes ce qu'il falloit croire, ce qu'il falloit faire, & ce qu'il falloit éviter, & ce qu'il falloit demander pour estre sauvé. Depuis ce temps-là, i'ay executé soigneusement ce que vous m'enseignastes, & ie ne sçache pas avoir rien oublié. Il instruisoit ses enfans, & sa femme durant qu'elle vivoit, & avoit vn soin particulier à ce qu'ils sceussent parfaitement leur creance. Il me parcourut toutes les actions de la journée, & me dit, voila ce que ie fais chaque iour; voila ce que ie dis à Dieu; & c'estoient [64] d'excellentes prieres. Il est vray que j'eus de la confusion d'entendre & de voir comme cét homme Sauvage vivoit dans vne parfaite innocence. Il m'adjousta que la raison pourquoy il avoit tant souhaité de me voir, estoit pour Communier, & pour m'entendre parler de Dieu, & de l'autre vie.

Ie ne sçauerois finir ma Lettre par une chose plus

covering it with the sail from our Shallop; and all the Savages came and made their cabins near us. I said holy Mass, and then gave them the first instruction, after explaining to them the motive that had induced me to come so far to see them. In the Afternoon, I took the names of all those present, and separated those who asked for baptism from those to whom I had to administer Confession, Communion, and instruction; and I gave them another lesson.

On the twentieth of the same month, I baptized twenty-one little children.

On the twenty-first, I baptized eight adults.

On the twenty-third and the twenty-fourth, I baptized sixteen.

All day long they were [63] at my side, to receive instruction; and even at night they did not give me any rest.

I was quite surprised at seeing one good man whom I wished to instruct for confession. "It is sixteen years," said he to me, "since you baptized me at Tadoussac and taught me what it was necessary to believe, what I must do and what shun, and what I must ask for, in order to be saved. Since that time, I have carefully followed your instructions, and I do not know that I have forgotten anything." He taught his children, and his wife during her lifetime, and took particular care that they should know their belief perfectly. He ran over with me all his daily acts, and said to me, "That is what I do each day; that is what I say to God." And they were [64] excellent prayers. It is true that I felt some confusion at hearing and seeing how this Savage man was living in perfect innocence. He told me also that the reason why he had so much

confolante. Mon R. P. Vostre tres-humble & tres-obéissant serviteur en N. S.

CHARLES ALBANEL.

Ioignons à ces morts precieuses de nos Chrestiens dont il est parlé en ces deux Lettres, celle d'Iskachirini Montagnais; il merite icy une place honorable.

Ce jeune homme estant venu auprès de Quebec dans la compagnie [65] des François qu'il aimoit beaucoup, duquel il estoit aussi beaucoup aimé, y fut surpris de la petite verolle. Il pensa aussi-tost à la mort, & à la penitence; & fit appeller un de nos Peres. Le Pere ayant passé incontinent nostre grande Riviere de Saint Laurent, pour l'aller assister, trouva qu'il avoit fait attacher son Crucifix dans un certain lieu, d'où il le pût voir; que tenant son Chapelet dans sa main, il adressoit ses prieres tantost à IESVS CHRIST, tantost à la tres sainte Vierge, en qui il avoit une singuliere confiance. Il fit au Pere sa Confession generale, receut de sa main le saint Viatique, & l'Extrême Onction; & mourut dans l'exercice des actes de vertu, & d'un saint colloque qu'il avoit avec Dieu. Le grand soin qu'il avoit eu dans les bois des Peres [66] Missionnaires, & des François, luy peut avoir merité la grace de mourir faintement dans la maison d'un François, qui n'a rien oublié pour le secourir dans sa maladie.

Le soin de recourir au Sacrement de la penitence est admirable dans nos Sauvages. Il a esté merveil-leux dans ce ieune guerrier dont nous venons d'écrire la pieuse mort: mais il semble ne l'avoir pas moins esté dans vne femme Atikamegue, qui estant surprise dans les bois du mesme mal que ce ieune homme, &

wished to see me was, that he might receive Communion, and hear me speak of God and of the other life.

I know not how to finish my Letter with anything more consoling. My Reverend Father, Your very humble and very obedient servant in Our Lord,

CHARLES ALBANEL.

Let us add to those precious deaths of our Christians, of which mention has been made in these two Letters, that of Iskachirini, a Montagnais; he deserves an honorable place here.

This young man, coming to Quebec in company [65] with the French, whom he greatly loved and by whom he was likewise much beloved, was seized there with the smallpox. He immediately turned his thoughts to death and repentance, and had one of our Fathers summoned. The Father, crossing at once our great River Saint Lawrence, to go and assist him, found that he had caused his Crucifix to be put up in a certain place where he could see it; and that, holding his Rosary in his hand, he was addressing his prayers now to JESUS CHRIST, and now to the most blessed Virgin, in whom he had especial trust. He made his general Confession to the Father, received from his hand the holy Viaticum and Extreme Unction, and died in the exercise of virtue and in a holy colloquy which he held with God. The great care that he had, while in the woods, taken of the Missionary Fathers [66] and of the French may have won for him the grace of dying a holy death in the house of a Frenchman, who forgot nothing for his aid in his illness.

The care to have recourse to the Sacrament of

le voyant sans Confesseur, appella sa sœur aînée qui la feroit, & luy dit; Ma sœur i'ay un grand regret de mourir sans Confession, neantmoins i'espère de la bonté de Dieu qu'il me pardonnera mes fautes, puisqu'en i'en suis marrie. En verité le saint Esprit souffle où il luy plaist, & fait ses [67] graces à qui bon luy semble.

Tous les Sauvages Chrestiens qui sont morts cette année aux environs de Quebec, & du Cap de la Madeleine, ont fait voir comme la foy estoit fortement establie dans leurs ames. Les Peres qui les ont assistez à la mort dans les Forests, avec des fatigues incroyables, en sont revenus infiniment consolez de leur avoir veu finir la vie dans des sentimens si Chrestiens, que ceux qu'ils ont fait paroistre. Quelques Catecumenes qui avoient differé leur Baptême, l'ont demandé avec instance. La mort de tant de Sauvages a touché sensiblement le cœur de Monseigneur de Petrée nôtre Eveque; qui leur sert de protecteur, & de pere. Il a fait faire un service solennel pour le repos de leurs ames: & comme il travaille de toutes ses [68] forces à cultiver l'Eglise des François, il n'oublie aussi rien pour convertir les pauvres Sauvages; & estendre ainsi les bornes de l'empire de IESVS-CHRIST, dans un pais si vaste, & peuplé d'un si grand nombre de Barbares.

penance is admirable in our Savages. It was marvelous in this young warrior of whose pious death we have just written; but it seems to have been not less so in an Atikamegue woman, who, being overtaken in the woods by the same disease as this young man, and seeing herself without a Confessor, called her elder sister who waited upon her, and said to her: "My sister, I feel a great regret at dying without Confession, yet I hope from God's goodness that he will pardon my faults, since I am sorry for them." In truth, the holy Ghost breathes where he pleases, and confers his [67] grace on whomsoever he chooses.

All the Christian Savages that have died this year in the neighborhood of Quebec and of Cap de la Madelaine, have made evident how firmly the faith was rooted in their souls. The Fathers who, with incredible hardships, assisted them at death in the Forests, have returned thence infinitely consoled at having seen them end their lives in such Christian sentiments as those manifested by them. Some Catechumens who had postponed their Baptism asked for it with urgency. The death of so many Savages has keenly touched the heart of Monseigneur of Petræa, our Bishop, who serves as their protector and father. He caused the celebration of a solemn service for the repose of their souls; and as he labors with all his [68] strength in building up the Church of the French, so he forgets nothing that shall forward the conversion of the poor Savages, and thus extend the limits of the empire of JESUS CHRIST in a country which is so vast, and peopled by so large a number of Barbarians.

CHAPITRE IV.

DE LA MISSION HURONNE.

CETTE Mission a pris le nom de l'Annonciation de Nostre-Dame, & est proche de la ville de Quebec.

On en a parlé assez amplement dans la Relation precedente, elle n'est composée que des restes des debris de l'ancienne Eglise des Hurons; & neantmoins elle ramasse dans le petit nombre de Chrestiens [69] qui la composent, toute la foy & toute la pieté de cette multitude si grande de fideles qui la rendoient autrefois si florissante. Ce que nous en allons rapporter est vne preuve de cét Eloge que nous venons d'en faire.

RECIT DE LA MORT TRES CHRESTIENNE D'IGNACE
SAOUHENHOHI.

LE Pere Chaumonot qui a le soin de cette Mission depuis plusieurs années, parle de la vie & de la mort de ce bon Chrestien en ces termes:

Le Printemps passé ce vertueux homme s'étreignant avec sa femme de la belle mort de deux de leurs enfans, dont il a esté parlé dans les Relations des années dernieres, il luy dit qu'il pensoit serieusement aux moyens d'en obtenir de Dieu vne pareille, & qu'ayant esté inspiré de [70] s'adresser à la sainte Vierge, afin d'impetrer cette grace par son intercession, il avoit pris resolution de la faire heritiere

CHAPTER IV.

OF THE HURON MISSION.

THIS Mission has taken the name of l'Annonciation de Nostre-Dame, and is near the town of Quebec.

It has been spoken of at considerable length in the preceding Relation. It is composed only of what remains from the ruins of the old Huron Church; and yet it embraces, in the little number of Christians [69] forming it, all the faith and all the piety of that great multitude of faithful ones who formerly rendered it so flourishing. What we are about to relate concerning it is a verification of this Eulogy that we have just pronounced upon it.

ACCOUNT OF THE MOST CHRISTIAN DEATH OF IGNACE
SAOUHENHOHI.

FATHER Chaumonot, who has had charge of this Mission for many years, speaks of the life and death of the above-named good Christian in these terms:

“ Last Spring this virtuous man, talking with his wife about the beautiful death of two of their children, mention of which has been made in the Relations of late years, told her that he was seriously considering the means for obtaining a similar one from God; and that, being inspired to [70] appeal to the blessed Virgin, in order to obtain this grace by her intercession, he had resolved to make her heiress

de ce que leurs enfans avoient laiffé; ſçavoir des peaux de Caſtor qui eſtoient deſtinées à leur achepter dequoy ſe courrir, s'ils euſſent veſcu plus long temps. La bonne femme fut ravie de cette propoſition, & déſlors ils reſolurent d'un commun conſentement d'en faire un preſent à Noſtre-Dame: mais l'exécution de ce pieux deſſein fut retardée juſqu'à la maladie d'Ignace, qui commença le vingtième Feurier par vne tres violente pleuriſſe. Deux iours apres, tout abatu qu'il eſtoit, il voulut ſe tranſporter dans la Chapelle, ſoutenu de deux de ſes nepveux, pour y recevoir ſon Seigneur: en fuite dequoy eſtant remporté dans ſa Cabane, ie l'alay [71] voir bien-toſt apres: à peine me fus-ie aſſis auprès de luy, qu'il me dit; Mon Pere, i'ay un petit preſent à faire à la Sainte Vierge, ie vous prie de l'agreer pour elle; voila quelques caſtors qui appartenotent à mes enfans: Je les luy offre de bon cœur. Elle a ſi bon ſoin d'eux dans le Ciel, il eſt juſte qu'ils l'en reconnoiſſent ſur terre, du peu qu'ils y ont laiffé. Le pauvre homme voyant que ie l'acceptois, en témoigna un ſingulier contentement, auſſi bien que ſa femme: & ils m'en remercierent l'un & l'autre, comme ſi ie les euſſe fort obligez.

Ce petit preſent agreea tellement à Noſtre-Dame, qu'on ne ſçauroit s'imaginer combien grande fut l'aſſiſtance qu'elle rendit à ce bon homme pour le diſpoſer à bien mourir. Durant les neuf iours de ſa maladie [72] il ne témoigna iamais aucune apprehenſion de la mort; quoy qu'il ſçeut bien qu'il ne pouvoit l'éviter. Quand il voyoit les ſoins que ie prenois de le faire ſeigner, purger, & de luy faire donner quelques rafraichiffemens, pour temperer l'ardeur de

to what their children had left,—namely, some Beaver-skins which had been set aside to buy for them the wherewithal to cover themselves, if they had lived longer. The good woman was delighted with this proposition, and they immediately resolved, by common consent, to make a present of these to Our Lady; but the execution of this pious design was retarded until the illness of Ignace, which began, on the twentieth of February, with a very violent pleurisy. Two days afterward, although he was much reduced, he determined to make his way to the Chapel, supported by two of his nephews, in order to receive his Lord there; after which, when he had been carried back into his Cabin, I went [71] to see him with very little delay. Scarcely had I taken my seat at his side, when he said to me: ‘My Father, I have a little present to make to the Blessed Virgin; I beg you to accept it for her. There are some beaver-skins that belonged to my children: I offer them to her with all my heart. She takes such good care of the children in Heaven, that it is just that they should thank her for it on earth with the little that they have left here.’ The poor man, seeing that I accepted it, manifested especial gratification thereat, as did his wife also; and they both thanked me, as if I had greatly obliged them.

“This little present was so acceptable to Our Lady that one cannot imagine how great was the assistance she rendered this good man, to prepare him for a pious death. During the nine days of his illness [72] he never showed any fear of death, although he well knew that he could not avoid it. When he saw the care that I took to have him bled and purged, and given some refreshment, to temper the severity

fon mal, il difoit tout bas à fa femme, *he las que de peines prend ce pauvre Pere; comme fi i'en devois guerir; non certes ie n'en guerriray pas.*

Lors qu'on fçeut dans le Bourg le danger où il estoit, ce ne furent que continuelles viſites de ſes amis, qui luy témoignoient eſtre tres affligés de la perte qu'ils feroient en ſa perſonne: mais le malade me declara bien-toſt que cette compaſſion trop naturelle ne luy plaifoit gueres. Pere Echom, me dit-il, ie vous prie d'auertir les pleureurs, que [73] ie ne prens point de plaifir de voir ces viſages mornes & abatus devant moy. Non, non, ce n'eſt pas d'un Chreſtien qui ſouffre ſon mal en patience, & qui l'offre continuellement au bon Dieu, qu'il faut avoir pitié: mais plûtôſt de ceux qui meurent hors de la vraye foy, ou ſans avoir receu les Sacrements: qu'on vienne à la bonne heure me viſiter tant qu'on voudra; mais que ce ſoit pour m'affiſter de quelque bonne priere, & pour m'animer à mourir chreſtienne-ment. De tous ceux qui me viennent voir, il n'y en a que deux qui me conſolent extremement par leurs viſites: car auſſi toſt qu'ils entrent dans ma Cabanne, après m'avoir ſalué & m'avoir exhorté à ſupporter mon mal avec patience; ie les vois reciter leur Chapelet, pour m'obtenir de la [74] ſainte Vierge vne puiſſante protection à cette derniere heure de ma vie: & ils ne me quittent point qu'ils ne l'ayent entiere-ment achevé. Voila comme ie voudrois que fiſſent ceux qui me viendront deſormais viſiter.

Ie ne manquay pas le lendemain après ma Meſſe de publier à tous les aſſiſtans ce que m'avoit recomman-dé le pauvre moribond: en ſuite dequoy ces bonnes gens firent bien toſt ſa Cabane un lieu d'oraifon.

of his disease, he would say in a very low tone to his wife: 'Alas! what pains this poor Father is taking, as if I were to get well! No, indeed, I shall not get well.'

"When it became known in the Village in what danger he was, there was nothing but continual visits from his friends, who showed him that they were greatly afflicted at the loss they were going to suffer in his person. But the sick man soon declared to me that this too natural compassion was scarcely pleasing to him. 'Father Echom,' said he to me, 'I pray you notify the mourners that [73] I take no pleasure in seeing those sad and dejected countenances before me. No, no, it is not for a Christian who suffers his illness in patience, and continually offers himself to the good God, that one must feel pity; but rather for those who die out of the true faith, or without receiving the Sacraments. Let them come and visit me, by all means, as much as they wish; but let it be to help me with some good prayer, and to animate me to die like a Christian. Of all those who come to see me, there are only two who give me extreme consolation by their visits; for, as soon as they enter my Cabin, after saluting me and exhorting me to bear my affliction with patience, I see them recite their Rosaries, to obtain for me from the [74] blessed Virgin a powerful protection in this last hour of my life. And they do not leave me until they have entirely accomplished their object. It is thus that I wish those to conduct themselves who come to visit me henceforth.'

"On the next day, after my Mass, I failed not to make known to all those present the commission which the poor dying man had entrusted to me; after

Je n'y entrais jamais que je n'en trouvasse plusieurs en priere, qui recitoient devotement leurs Chapelets, & qui changeoient ainsi les larmes qu'ils avoient donné d'abord à l'affliction de leur amy, en des saints exercices de devotion.

Sa fille âgée de douze ans, & son fils qui n'en avoit que trois seulement, [75] s'estant mis tous deux à genoux devant leur pere qui estoit alors dans l'agonie, pour luy demander sa benediction, la receurent avec ce peu de paroles, qui furent comme le Testament de ce saint homme. Mes chers enfans, souvenez-vous que je meurs Chrestien, donnez-moy la consolation après ma mort de vous voir vivre & mourir dans la mesme Foy. La fille ne pût entendre ces mots sans fondre en larmes, & sans éclater en de pitoyables gemissemens. Mais la mere se souvenant de la peine qu'avoit témoigné le malade, de se voir pleuré dans un estat où il s'estimoit si heureux, la chassa de la Cabane, disant, va pleurer hors de ce lieu-cy: ne sçais-tu pas que ces pleurs déplaisent à ton pauvre pere. A ces mots l'enfant fortit aussi tost, [76] toute baignée de ses larmes. Ce spectacle toucha si vivement les assistans, qu'ils ne pûrent s'empescher d'en paroître attendris. Mais Ignace n'en fut pas plus ému, que s'il n'eût point esté son pere: tant estoit grande la paix de son cœur.

Je l'exhortois de temps en temps à recevoir la mort avec une resignatiõ parfaite aux ordres de Dieu, & luy disois qu'il ne devoit nullement douter qu'elle ne luy deust servir de passage à une meilleure vie. Et comme il me répondoit toujours qu'il n'apprehendoit rien: Sa femme craignant qu'il n'eust quelque sentiment de presomption, luy dit, Ignace, prend

which those good people soon made his Cabin a place of prayer. I never went into it without finding several persons at prayer, devoutly reciting their Rosaries, and thus changing into holy exercises of devotion the tears which they at first bestowed on their friend's affliction.

“ His daughter, who was twelve years old, and his son, who was only three, [75] both kneeling before their father, when he was in the death-agony, in order to ask his blessing, received it in these few words, which formed, so to speak, the Testament of that holy man: ‘ My dear children, remember that I die a Christian; and give me the consolation, after my death, of seeing you live and die in the same Faith.’ The daughter could not hear these words without bursting into tears, and breaking forth into pitiful lamentations. But the mother, recalling the distress that the patient had shown at seeing himself wept over in a condition wherein he deemed himself so happy, drove her out of the Cabin, saying: ‘ Go and weep away from this place. Dost thou not know that this weeping is displeasing to thy poor father?’ At these words the child went out immediately, [76] all bathed in tears. This spectacle touched so keenly those who were present, that they could not avoid showing that it affected them. But Ignace was no more moved by it than if he had not been her father, so great was the peace in his heart.

“ I exhorted him from time to time to receive death with perfect resignation to God's decrees, telling him he should in no wise doubt that it would serve him as a passage to a better life. But, as he always answered me that he had no apprehension, his wife, fearing that he had some sentiment of pre-

garde qu'il n'y ait de la vanité à dire, je ne crains point la mort. A quoy il repliqua, interroge un peu ceux qui m'ont veu au [77] païs des Iroquois au milieu des tourmens, & fur le point d'estre brûlé à petit feu; & tu fçauras d'eux si j'ay iamais fait paroître la moindre foibleffe pour toutes les cruantez qu'on exerçoit fur mon corps. Or si pour lors ie ne craignois point la mort, quoy que ie ne fuffe pas si bien instruit de la vie future, & que ie n'eusse pas l'affistance d'un Pere, & des Sacremens de l'Eglise; pourquoy presentement apprehenderois-ie de mourir! me voyant si puiffamment apuyé, & Dieu m'ayant donné une ferme esperance de revoir bien-toft dans le Ciel mes enfans, qui sont morts depuis peu, comme des Saints.

Il invoquoit souvent sa fille qui estoit morte depuis deux ans en opinion de fainteté; & luy disoit, Gaoüendité ma fille, fouviens toy [78] que tu m'as promis à l'heure de ta mort, que tu viendrois me secourir à la mienne, voicy l'heure qui s'approche, n'oublie pas ton pau[v]re pere.

Il avoit grande confiance à Saint Michel: il luy disoit souvent, Grand Saint, c'est vous qui nous avez heureusement conduit au lieu où nous demeurons à cette heure; nous sommes sur vos terres, regardez-moy comme un de vos fujets, & comme tel deffendez moy des malins Esprits. Quoy qu'il implorast souvent le secours de plusieurs autres Saints; neantmoins sa plus grande confiance estoit en la sainte Famille de IESVS, de MARIE & de Saint IOSEPH: & il ne cessa de reciter leur Chapelet jusqu'à ce qu'il expira.

L'admiray fur tous les excellens [79] actes de vertu, que faisoit ce bon homme lors qu'il se voyoit proche

sumption, said to him, 'Ignace, take heed lest there be some vanity in saying, "I do not fear death."' To which he replied: 'Put a few questions to those who have seen me in the [77] country of the Iroquois,—in the midst of the torments, and on the point of being burned over a slow fire,—and thou shalt know from them whether I have ever shown the least weakness in the face of all the cruelties that were exercised on my body. Now if I did not fear death then,—although I was not so well instructed in the future life, and had not the help of a Father and of the Sacraments of the Church,—why should I fear to die now, when I see myself so powerfully sustained, and when God has given me a firm hope of soon seeing again, as Saints in Heaven, my children who died a short time ago?'

"He often invoked his daughter, who had died two years before with the reputation of sanctity, saying to her: 'Gaouendité, my daughter, remember [78] that thou didst promise me, at the time of thy death, that thou wouldst come and succor me at mine. That time is now at hand; do not forget thy poor father.'

"He had great confidence in Saint Michael, and would often say to him: 'Great Saint, it is you who have safely led us to the place where we now dwell. We are on your lands; regard me as one of your subjects, and, as such, protect me from the evil Spirits.' Although he often implored the aid of several other Saints, yet his greatest trust was in the holy Family of JESUS, MARY, and Saint JOSEPH; and, up to the moment of his death, he ceased not to tell his Beads to them.

"I admired above all the excellent [79] acts of

de sa fin ; & ie ne puis douter que ce ne fust un effet tout visible de l'assistance toute extraordinaire que la sainte Vierge luy donnoit à cette dernière heure. Tantost avec vne profonde humilité il demandoit pardon de ses pechez : il offroit à la iustice divine pour effacer la peine qui luy estoit deuë, le mal qu'il souffroit : & tantost il vnissoit ses douleurs à celles du Sauveur mourant ; il luy disoit : Seroit-il raisonnable, ô mon IESVS ! que vous seul eussiez souffert, & qu'un pecheur tel que ie suis, n'endurât rien ? Non certes, il faut que le criminel soit puny, puis qu'il a fait le mal. D'autres fois il baïsoit le Crucifix qu'il tenoit en main, & luy disoit, hélas Seigneur ! sans vous ie m'aurois iamais évité [80] les peines de l'Enfer : sans vous ie n'aurois iamais eu aucune esperance du Ciel. Ah combien vous ay-je cousté de sang ! ah combien avez-vous souffert pour me meriter la vie éternelle : mais hélas ! combien ay-ie eu de reconnaissance pour des bien-faits si signalez. Je brûle du desir d'aller au Ciel promptement pour vous en remercier durant toute vne éternité.

Dans l'accablement du mal où il estoit, comme il ne pouvoit plus porter à sa bouche le Crucifix, il le tenoit collé sur sa poitrine : & n'ayant pas assez de force pour faire le signe de la Croix, comme on le fait d'ordinaire, il le faisoit continuellement sur son cœur. Dès que ie luy eu suggeré qu'il y avoit Indulgence pléniaire pour ceux qui à l'article de la mort invoquent, ou de [81] bouche, ou au moins de cœur, le sacré nom de IESVS, il commença aussi tost à le prononcer ; & il le faisoit si souvent, que toutes les fois qu'il respiroit ce saint Nom sortoit de sa bouche : & on remarqua que ce fut la dernière action que fit son ame, au moment qu'elle sortit de son corps.

virtue performed by this good man, when he saw himself near his end; and I cannot doubt that this was a very perceptible effect of the quite extraordinary aid rendered him by the blessed Virgin in this last hour. Now he would ask pardon for his sins, with profound humility, offering up to the divine justice the affliction he was then suffering, to offset the future punishment that was his due; and again he would unite his sufferings with those of the dying Savior, and say to him: 'Would it be reasonable, O my JESUS, that you alone should have suffered, and that a sinner like me should endure no pain? No, certainly; the criminal must suffer, since he has done wrong.' At other times, he would kiss the Crucifix that he held in hand, and say to it: 'Alas! Lord, without you I would never have escaped [80] the torments of Hell; without you I never would have had any hope of Heaven. Ah, how much blood I have cost you! Ah, how much you suffered, in order to earn for me the life eternal! But, alas! how much gratitude have I felt for such signal benefits? I burn with desire to go to Heaven at once, that I may thank you for this throughout all eternity.'

"In the extreme weakness which he suffered from his illness, as he could no longer carry the Crucifix to his lips, he held it clasped to his bosom; and, not having strength enough to make the sign of the Cross as it is ordinarily done, he made it continually on his heart. As soon as I suggested to him that there was plenary Indulgence for those who, at the point of death, invoke—either with [81] their lips, or at least in their hearts—the sacred name of JESUS, he began at once to pronounce it; and he

Comme il se sentit baissé notablement, il dit à sa femme, bon Dieu que le Pere me differe long-temps l'Extreme-Onction. Va luy dire, ie te prie, qu'il se haste, car ie crains de n'avoir pas à temps ce Sacrement: est-ce qu'il pense que m'estant confessé & communié, ie n'ay pas besoin de ce secours, pour l'entiere abolition de mes crimes? Ah! que Dieu voit bien en moy d'autres pechez, que ceux dont ie me suis confessé. C'est ce qui me porte de [82] desirer avec ardeur de recevoir ce dernier Sacrement, afin que par sa vertu le reste de mes fautes soit effacé. Comme il disoit ces parolles, i'entray dans la Cabane avec la sainte Hostie, & les saintes Huiles, pour luy donner le Viatique & l'Extreme-Onction. Ce fut alors qu'on vit un épanouissement sur son visage, & vne ioye toute extraordinaire; & qu'après avoir receu son Seigneur avec vne admirable pieté, il se disposa luy-même à recevoir les saintes Onctions. Il forma aussi de luy mesme les prieres par lesquelles il demandoit pardon à Dieu des fautes qu'il avoit commises dans chacune des parties du corps auxquelles on appliquoit les Huiles sacrées.

Fort peu de temps après il tomba en agonie qui dura l'espace de deux heures, pendant laquelle il demeura [83] toujours immobile, les mains iointes sur la poitrine, sans aucune violence; aussi doucement qu'une lampe, qui s'esteint lors que l'huile luy manque: & enfin il ferma de luy mesme les yeux en rendant les derniers sôûpirs.

La bonté de la sainte Vierge qui avoit eu un soin si extraordinaire de l'aider à faire vne si belle mort, porta encore plus loin son assistance: car aussi tost que l'on eût porté à Quebec les nouvelles de son

did this so often that, every time he breathed, this holy Name issued from his lips. It was remarked that this was the last action his soul performed, at the moment of its leaving his body.

“As he felt himself very notably reduced, he said to his wife: ‘Good God, how long the Father delays giving me Extreme Unction! Go, I pray thee, and tell him to make haste; for I fear I shall not have this Sacrament in time. Does he think that now, when I have confessed and received communion, I have no need of that aid for the entire remission of my crimes? Ah, how well God sees in me other sins than those that I have confessed! That is what makes me [82] ardently desire to receive this last Sacrament, in order that by its virtue the rest of my faults may be effaced.’ While he was uttering these words, I entered his Cabin with the sacred Host and the holy Oils, to give him the Viaticum and Extreme Unction. It was then that there was seen a brightening of his countenance, and a quite extraordinary joy; and that, after receiving his Lord with an admirable piety, he himself made ready to receive the holy Unction. He also, of his own accord, uttered the prayers by which he asked pardon from God for the faults that he had committed in each part of his body to which the sacred Oil was applied.

“A very short time afterward, he fell into the death-agony, which continued for the space of two hours, during which he remained [83] constantly motionless, his hands clasped on his breast, without any violence—as gently as a lamp that goes out when the oil is exhausted. And at last he closed his eyes, of himself, as he breathed his last sighs.

“The kindness of the blessed Virgin, who had

trépas; elle inspira à Monseigneur l'Evesque de luy faire un service solennel dans la grande Eglise Paroissiale. Aussi tost il donna ordre à un de nos Peres, de me mander que ie fisse apporter le corps à Quebec, pour l'y enterrer, après qu'on y auroit célébré la sainte Messe pour le deffunt.

Le lendemain vingt-deuxième [84] de Fevrier Nostre Seigneur modera la rigueur du froid qui avoit duré plusieurs iours; mais iustement autant de temps qu'il en falloit pour apporter ce corps à Quebec, luy faire le service, & l'enterrer. Puis le froid & le mauvais temps recommencerent tout de nouveau.

Ils n'y eut quasi pas vn Habitant du Bourg des Hurons qui n'accompagnaist le corps de leur bon Capitaine. Les hommes, les femmes & les enfans, tous voulurent luy rendre les derniers devoirs.

Mais lors qu'ils arriverent à Quebec, ils furent surpris de voir l'apareil avec lequel on fit le service. Il'y avoit quantité de torches allumées autour du corps; tout le Clergé assista à la grande Messe des morts, qu'on chanta avec les ceremonies les plus solempnelles de l'Eglise. Mais [85] fur tout, la presence de Monseigneur l'Evesque, & la devotion avec laquelle il prioit pour le defunt, ravit tellement ces pauvres gens, qu'ils ne sçavoient s'ils devoient plutôt pleurer de ioye pour l'honneur qu'on rendoit à un de leurs compatriotes; que de tristesse, pour sa mort.

Après qu'on eût mis le corps en terre, sa femme qui avoit assisté a toute la ceremonie, me tira à part, pour me mettre un grand collier de Pourcelaine de plus de quatre mille grains, avec vne peau d'Orignac tres bien peinte à leur façon, me disant: Mon Pere,

taken such extraordinary pains to aid him in dying so beautiful a death, carried its aid still farther. For, as soon as the news of his decease had been carried to Quebec, it inspired Monseigneur the Bishop to hold for him a solemn service in the great Parish Church. He at once ordered one of our Fathers to commission me to have the body brought to Quebec, for burial there, after holy Mass should have been celebrated in that place for the deceased.

“ On the following day, the twenty-second [84] of February, Our Lord moderated the severity of the cold, which had lasted for several days; but it was only for the exact length of time required for bringing this body to Quebec, performing the service, and burying it. Then the cold and stormy weather began anew.

“ There was hardly an Inhabitant of the Huron Village, who did not accompany the body of their good Captain. Men, women, and children, all wished to render him the final respects.

“ But, when they arrived at Quebec, they were surprised at seeing the solemnity with which the service was conducted. There were a great many lighted torches around the body, and all the Clergy took part in the high Mass for the dead, which was chanted with the most solemn ceremonies of the Church. But, [85] above all, the presence of Monseigneur the Bishop, and the devoutness with which he prayed for the deceased, so charmed those poor people that they knew not whether they ought rather to weep with joy at the honor rendered to one of their compatriots, or with sadness at his death.

“ After the body had been laid in the ground, his wife, who had been present during all the ceremony,

ie n'ay iamais graces à Dieu, recherché des biens de la terre, mais ie vous advoüe que maintenant ie voudrois en avoir, pour les distribuer aux gens de bien, pour les engager à procurer au plus tost par leurs prieres, l'entrée du Paradis [86] à mon mary. Ce Collier est pour la maison de Monseigneur l'Evesque, & pour la vostre; & cette peau pour les Religieuses Vrfulines & Hospitalieres, afin que tout ce que vous estes de serviteurs & de servantes de Dieu, vous continuiez à secourir de vos prieres l'ame du pauvre defunt.

Deux iours après l'enterrement estant allé dans sa Cabanne pour la consoler, ie fus surpris de voir dans vne femme sauvage, tant de tendresse enuers son defunt mary, & comme un desir infatiable de l'affister dans le besoin qu'il pourroit auoir des suffrages des gens de bien. Elle avoit de reste quelques hardes du defunt; des raquettes, vne belle ceinture, & un beau plat: elle me presente ces choses, me suppliant de les donner à quelque François que ie sceusse estre homme de bien, [87] pour l'obliger par reconnoissance, à contribuer de ses prieres à la deliurance de son cher mary, si peut-estre il estoit encore dans le Purgatoire. Ce bon cœur me toucha si fort, que i'eus de la peine à retenir mes larmes; & j'avois vne merueilleuse consolation de trouver parmy la Barbarie, tant de pieté enuers l'ame d'un mary defunt. Je ne doute nullement que si elle eût herité de luy des trefors, tels que les grands Seigneurs en laissent à leurs heritiers en mourant, elle ne les eust pas moins distribuez pour le soulagement de son ame, qu'elle fit ce petit meuble qu'il luy avoit laissé.

Ils s'entraimoient chrestienement, & avec vne

drew me aside in order to put on me a great collar of more than four thousand beads of Porcelain, together with a Moose-skin, very well painted after their fashion,—saying to me: ‘My Father, I have never, thank God, sought worldly goods; but I confess to you that now I would like to have some, in order to give them out to good people, that I may engage them to procure by their prayers, at the earliest moment, my husband’s entrance into Paradise. [86] This Collar is for Monseigneur the Bishop’s house and for yours, and this skin for the Ursuline and Hospital Nuns,—in order that all of you who are servants of God, both men and women, may continue to aid with your prayers the soul of the poor departed.’

“Two days after the burial, going into her Cabin to comfort her, I was surprised to see in a savage woman so much tenderness toward her deceased husband; and an insatiable desire, so to speak, to help him in the need that he might have of the suffrages of good people. She had remaining some of the dead man’s clothes, his snowshoes, a beautiful belt, and a handsome dish. These things she presented to me with the request that I should give them to some Frenchman whom I knew to be a good man, [87] in order to oblige him, out of gratitude, to contribute his prayers to the deliverance of her dear husband, if perchance he were still in Purgatory. This good heart so deeply moved me that I had difficulty in restraining my tears; and I felt a marvelous consolation at finding amid Barbarism so great piety toward the soul of a departed husband. I have not the slightest doubt that, if she had inherited from him treasures such as great Lords leave to

telle deference l'un enuers l'autre, qu'elle m'a affeuré qu'en vingt ans, qu'ils avoient vefcu enfemble, iamais ils n'avoient [88] eu le moindre mécontentement l'un de l'autre. Elle avoit remarqué en luy vne fi grande douceur pour tout le monde, qu'ayant fouvent esté affez mal traité par des perfonnes emportées iamais il ne s'en estoit reffenty, quoy qu'il fust tres courageux, & intrepide dans le peril. Et il répondoit a ceux qui l'acufoient de l'âcheté en ces rencontres, que la generofité chrestienne ne nous apprend pas à nous vanger autrement de nos ennemis, qu'en faifant du bien à ceux de qui nous auons receu du mal.

Tous les Hurons & les François qui connoiffoient ce bon Ignace, le regretent beaucoup à caufe de fes belles qualitez, qui éclatoient particulièrement depuis trois ans, qu'il fut créé le Capitaine de fa Nation. Il feroit difficile d'expliquer combien [89] il s'est dignement acquité de cette charge; tant en ce qui regardoit le culte divin, qu'en ce qui estoit de la Police. Il ne perdoit aucune occafion de parler en faveur de la Foy dans toutes les affemblées qu'il convoquoit pour deliberer des affaires publiques. Ce qu'il faifoit particulièrement quand il y avoit des Iroquois, ou d'autres eſtrangers encore infideles. Nous avons ſceu par les Lettres de nos Peres qui font aux Iroquois que des Ambaffadeurs venus de leur païs à Quebec, avoient affeuré à leur retour, qu'apres avoir entendu Ignace parler de la Foy Chrestienne, ils estoient demeurez convaincus de la verité de noſtre Religion, & qu'ils ne pouvoient plus douter de ce que nous leur difions.

Au reſte, il n'entretenoit pas ces [90] eſtrangers des veritez de l'Evangile indifferemment en tout

their heirs at death, she would have distributed them for the relief of his soul, not less than she did that little outfit that he had left her.

“ They loved each other with Christian affection, and with such deference, the one toward the other, that she assured me that, in the twenty years they had lived together, they had never [88] had the least discontent with each other. She had remarked in him so great gentleness for every one that, although he had often been maltreated by quick-tempered persons, he had never resented it, although he was very courageous and intrepid in danger. And he would reply to those who accused him of cowardice on these occasions, that Christian generosity does not teach us to take vengeance on our enemies in any other way than by doing good to those from whom we have received injury.

“ All the Hurons, and the French who knew this good Ignace, mourn him greatly because of his fine qualities, which had shone out particularly during the last three years, during which he had been Captain of his Nation. It would be difficult to explain how [89] worthily he acquitted himself of this trust, both in matters of divine worship and in those that had to do with Government. He lost no opportunity to speak on behalf of the Faith in all the assemblies that he convoked to deliberate on public affairs. And this he would especially do when there were Iroquois present, or other strangers who were still unbelievers. We have learned, through the Letters of our Fathers who are among the Iroquois, that some Ambassadors who came from their country to Quebec had, on their return, asserted that, after hearing Ignace speak on the Christian Faith, they

temps: mais il choifissoit particulièrement la nuit, lorsqu'ils estoient debarrassez des affaires & des visites; C'estoit en ce temps de repos que ce pieux Capitaine prenoit plaisir de passer deux ou trois heures entieres de la nuit à leur expliquer nos myfteres, fans que jamais ils s'ennuyassent de l'entendre: au contraire l'impatience qu'ils avoient de sçavoir la fuite de ce qu'ils avoient commencé, leur faisoit fouhaitter la nuit du lendemain pour entendre Ignace.

D'abord qu'il vid une Eglise dans son Bourg, bastie en l'honneur de la sainte Vierge, il montra un desir nonpareil de. faire contribuer ses Compatriotes à sa decoration: & pour leur en donner l'exemple, il [91] commença tout le premier à payer tres-exactement les dixmes de ce qu'il avoit recueilly: en quoy il fut suivy de tout le reste des habitans du Bourg. Ce fut luy aussi qui s'estant apperceu que les François tous les Dimanches, offroient un pain benît avec quelque peu d'argent, sollicita tous les Hurons de les imiter, & de donner à l'offrande, au lieu d'argent, de la pourcellaine qui est la monnoye de leur païs.

Lors qu'un flambeau est sur le point de s'esteindre, il iette ordinairement une clarté plus lumineuse; ainsi le bon Ignace, un mois auparavant qu'il tombast dans la maladie dont il est mort, donna des marques de sa pieté tout à fait éclatantes. Comme il m'eût entendu dire une fois dans une exhortation qu'il falloit faire pendant la [92] fanté le plus de bonnes œuvres que l'on pouvoit, parce que durant la maladie on a de la peine à penser mesme à d'autres choses qu'à son mal; il profita tellement de cét advis, que deslors il commença à augmenter notablement ses prieres, tant

had been convinced of the truth of our Religion, and could no longer entertain doubts in regard to what we told them.

“ He did not, however, talk to these [90] strangers on the truths of the Gospel without discrimination, or at all times; but chose especially the night-time, when they were freed from business and visits. It was in this time of rest that that pious Captain took pleasure in passing two or three entire hours of the night in explaining our doctrines to them, without their ever growing tired of hearing him; on the contrary, the impatience they felt to know the sequel of what they had begun, made them wish for the next night, in order to hear Ignace.

“ As soon as he saw a Church in his Village, built in honor of the blessed Virgin, he showed an unparalleled desire to have his Compatriots contribute to its decoration; and, in order to set them the example, he [91] began the very first to pay, with great exactness, the tithes of what he had earned. In this he was followed by all the rest of the inhabitants of the Village. It was he also who, perceiving that the French offered every Sunday a blessed loaf, with a little money, urged all the Hurons to imitate them, and to give as an offering, instead of money, porcelain, which is the currency of their country.

“ When a torch is on the point of dying out, it ordinarily casts a more brilliant light; so the good Ignace, a month before he was taken with the illness of which he died, gave some altogether remarkable tokens of his piety. As he had once heard me say, in an exhortation, that one must, during his [92] health, perform as many good works as he can,—because, in time of sickness, one finds it hard even to

dans l'Eglise que dans la Cabanne. Il sembloit à le voir, dit la femme, qu'il fût comme des gens, lesquels avant que d'entreprendre un long voyage, ont un empressement extraordinaire à se pourvoir de quantité de provisions, qui leur sont nécessaire sur le chemin.

Les neuf derniers iours de sa vie, la Cabanne estoit toujours pleine de monde, tant de Sauvages, que de François, qui venoient pour le consoler: & tous en retournoient grandement edifiez de la patience & de la douceur avec laquelle ils le voyoient [93] souffrir son mal, lequel estoit si violent, qu'il l'empeschoit même de respirer. Jamais on ne l'entendit se plaindre; jamais il ne refusa ny seignée, ny médecine, ny autres remèdes, pour amers & pour difficiles qu'ils fussent; jamais il ne fit paroître aucun chagrin sur son visage, au contraire, on remarquoit en luy une égalité qui estoit inalterable.

Quelques Hurons en conservent encore à présent une si douce mémoire, qu'ils me disent de temps en temps, ô que ie meure comme Ignace! ô mon Pere, comment pourray-ie mourir de la mort de ce saint.

Vne bonne Chrestienne nommée Helene, me disoit aujourd'huy, j'ay veu en la personne d'Ignace la vérité de ce que vous disiez il y a quelque temps, que l'on meurt [94] comme on a vécu. Ignace a toujours vécu dans les sentimens d'une piété exemplaire envers Dieu, d'une charité ardante à l'égard de ses frères, & d'une extraordinaire bonté pour tout le monde: & c'est avec ces dispositions que nous l'avons veu mourir.

Ceux qui ont plus profité de sa mort, sont ses parens: il les appella tous un peu avant que de perdre

think of other things than one's disease,—he profited by this advice to such an extent that from that hour he began to make a notable increase in his prayers, in the Church as well as in his Cabin. 'To look at him,' said his wife, 'it seemed as if he were doing as people do who, before undertaking a long journey, exercise an extraordinary diligence in providing themselves with a great store of provisions that are necessary for them on the way.'

"During the last nine days of his life, his Cabin was always full of people, Savages as well as Frenchmen, who came to comfort him; and all returned thence greatly edified at the patience and gentleness with which they saw him [93] endure his suffering, which was so violent that it even prevented him from breathing. Never was he heard to complain; never did he refuse either bleeding, or medicine, or any other remedies, however bitter or hard to endure they might be. Never did he show any fretfulness in his countenance; on the contrary, there was observed in him an even temper that was imperturbable.

"Some Hurons preserve, even now, so sweet a remembrance of him that they say to me from time to time: 'Oh, may I die like Ignace! Oh, my Father, how shall I be able to die the death of that saint?'

"A good Christian named Helene said to me to-day: 'I saw in the person of Ignace the truth of what you said some time ago,—namely, that one dies [94] as one has lived. Ignace has always lived in sentiments of exemplary piety toward God, of ardent charity in regard to his brothers, and of extraordinary goodness toward all the world; and it is in this disposition that we saw him die.'

"Those who profited most by his death are his

la parole, pour leur dire; C'est à cette heure, mes chers parens, que ie connois avoir mal employé mes affections, en aimant le bien de la terre: Je ne vois rien maintenant d'aimable à ma mort, que le peu de bonnes œuures de ma vie passée. Rien ne me donne presentement de la consolation, que de certains petits services que j'ay rendus à Dieu, & à mon prochain. Defabusez [95] vous à mes dépens, mes bons amis, n'aimez & ne recherchez rien en ce monde, que ce qui pourra vous réjouir à vostre mort. Ce peu de mots a fait vne telle impressiion sur l'esprit de ces pauvres Sauvages, qu'ils ne parlent quasi d'autres choses, que de mépriser tous les biens de fortune, & de n'estimer que les bonnes actions qui nous peuuent adoucir les amertumes de la mort.

Le frere du defunt me vint trouver dans l'Eglise, un peu après qu'il eut expiré, pour me prier de prendre le mesme soin pour luy, & pour ses autres parens, que j'avois pris pour Ignace, qu'ils estoient bien resolus de l'imiter, & de correspondre à mes soins, autant qu'avoit fait celuy dont Dieu avoit disposé.

Sa charité pour le prochain a esté remarquable: lorsque les Hurons [96] n'avoient point de champs à semer leur bled d'Inde, ayant esté chassés par les Iroquois, de ceux qu'ils auoient defrichez à l'Isle d'Orleans: quantité d'habitans François en offroient au bon Ignace; car ils l'aimoient. Il acceptoit volontiers leurs offres, avec beaucoup de civilité & de remerciemens: mais le plutôt qu'il le pouvoit, il distribuoit ces terres aux pauvres vefves, & aux familles les plus incapables de s'en procurer; & il ne s'en reservoit pour luy, qu'apres que tout le monde

relatives, all of whom he called to him, a little before losing his speech, to say to them: 'Now it is, my dear relatives, that I am conscious of having used my affections ill in loving worldly good. I see nothing worth loving, now that I am dying, except the few good deeds of my past life. Nothing gives me any consolation at present, except certain little services that I have rendered to God and to my neighbor. Undeceive [95] yourselves at my expense, my good friends; love and seek for nothing in this world except what can give you joy at your death.' These few words made such an impression on the minds of those poor Savages, that they speak of almost nothing else than contempt for all the blessings of fortune, and esteem for only the good deeds that can sweeten for us the bitterness of death.

"The brother of the deceased came and sought me in the Church, a little after his death, in order to beg me to take the same pains in his behalf, and in behalf of his other relatives, as I had for Ignace,—saying that they were fully resolved to imitate the latter, and to respond to my efforts to the same extent as had he of whom God had made disposition.

"His charity toward his neighbor was remarkable. When the Hurons [96] had no fields for sowing their Indian corn, having been driven out by the Iroquois from those that they had cleared on the Island of Orleans, a great many Frenchmen offered some to the good Ignace; for they loved him. He, with much civility and many thanks, willingly accepted their offers; but distributed these lands, so far as he could, to poor widows and to the families least able to procure any for themselves,—reserving some for himself only after every one had been provided for.

en estoit pourveu. Lors qu'il revenoit de la chasse, il distribuoit quasi tout ce qu'il en rapportoit à ceux qui en avoient besoin, & particulierement aux malades. Si quelques habitans François s'adrescoient à luy, pour acheter de son bled pour semer, il n'en vouloit iamais rien prendre, s'estimant [97] trop heureux d'avoir occasion en ce peu de chose, de reconnoistre l'amour que tous les François luy portoient.

Quand il arrivoit quelque querelle entre ceux de sa Nation, il n'est pas croiable avec combien de zele il s'employoit à les accommoder, & à empêcher le desordre qui en pouvoit arriver.

Toutes les Fêtes & tous les Dimanches sa Cabanne estoit pleine de François, qui estant venus de loin pour assister à la Messe, s'y alloient chauffer en attendant qu'on la commençast. Cela l'incommodoit tellement, que le plus souvent ny luy, ny sa femme, ny ses enfans, ne pouvoient s'aprocher du feu, qui estoit occupé par tant d'étrangers; sans que pourtant il monstast iamais la moindre froideur à ces hostes importuns; [98] non pas même estant au lit de la mort; lors qu'un François estant venu pour se chauffer à l'ordinaire, & ne sachant pas l'estat de nostre malade, il se mit devant luy, & sans y prendre garde, secotia sur luy toute la neige dont il estoit couvert; sans que iamais Ignace en fit paroistre aucun mécontentement.

QUELQUES AUTRES REMARQUES TOUCHANT CETTE
MISSION HURONE.

LA petite verolle a depuis un an furieusement desolé cette colonie. Les Montagnais & les Algonquins en sont quasi tous morts. Nos Hurons

Whenever he returned from the chase, he distributed almost all that he brought back among those who had need of it, and especially among the sick. If some French settlers made application to him to buy some of his corn for planting, he would never take anything for it, esteeming himself [97] too happy to have an opportunity, in this small matter, to acknowledge the affection that all the French bore him.

“ Whenever any quarrel arose among those of his Nation, it is incredible with what zeal he engaged in reconciling the disputants, and checking the disorder that might arise from the strife.

“ On every Feast and Sunday, his Cabin was full of Frenchmen, who, coming from a distance to attend Mass, went there to warm themselves while waiting till the service should begin. This inconvenienced him so greatly that, most often, neither he nor his wife nor his children could get near the fire, there being so many strangers around it. And yet he never showed the least coldness to these annoying guests, [98] even when he was on his death-bed, and a Frenchman — coming in to warm himself, as usual, and not knowing our patient's condition — took his place before him, and, without giving any heed to the matter, shook upon him all the snow with which he was himself covered. Ignace never showed any displeasure at this.”

SOME OTHER REMARKS TOUCHING THIS HURON
MISSION.

“ A YEAR ago, the smallpox terribly ravaged this colony; and the Montagnais and the Algonquins almost all died from it. Our Hurons, who

qui en ont esté presque tous atteints, attribuent leur guerison à Nostre Dame de Foy, qui ayant daigné choisir leur petite Eglise, pour le lieu de sa demeure, a bien [99] voulu les prendre aussi tous à sa protection. Je n'ay perdu que quatre personnes en tout le temps qu'à duré cette contagion.

De ce petit nombre a esté Mathieu Atarannoüenta, lequel d'Esau que nous l'appellions autrefois, à cause de sa fierté, estoit devenu un Iacob durant sa maladie, qui a duré six mois, & qui luy causoit des incommoditez incroyables. Je l'ay veu environ un mois tellement couvert de petite verolle, qu'il n'avoit aucune partie de son corps qui en fust exempte. Il a passé un autre mois dépoüillé de sa peau. qui luy fut enlevée par la violence de ce mal: & il demeura ainsi tout en sang, au milieu des grands froids, & presque tout nud. Après cela il fust attaqué d'une pleurisie; en suite d'un asthme qui le suffoquoit, & luy ostoit la [100] respiration. Neantmoins parmy de si grands maux, ie n'ay iamais pû decouvrir en luy aucune marque d'impatience: & luy estant échapé un iour de dire ces paroles; ô mon Dieu, que mes douleurs font de longue durée! Incontinent il se reprît soy mesme, en disant, pardon, mon Seigneur, que viens-je de dire? n'y ayez point d'égard. Oüy, mon Dieu! si ce n'est pas assez de souffrir encore tout le Printemps prochain, pour l'expiation de mes pechez: prolongez mes douleurs autant qu'il vous plaira.

Vne nuit que i'estois couché dans sa Cabanne, pour l'affister; ie l'entendois apostropher le Crucifix, en ces termes. O IESVS mon Sauveur, que de peines vous avez pris pour moy, vous qui estiez si saint!

were nearly all attacked by this disease, attribute their recovery to Our Lady of the Faith, who, having deigned to choose their little Church for the place of her abode, was [99] pleased also to take them all under her protection. I lost only four persons in all the time during which this contagion lasted.

“ Of this little number was Mathieu Atarannouenta, who, from being an Esau,—as we used to call him formerly, because of his haughty bearing,—had become a Jacob during his illness, which continued six months, and caused him incredible sufferings. For about a month I saw him so completely covered with smallpox that he had no part of his body free from it. He passed another month bereft of his skin, which was taken from him by the violence of this disease, and he remained thus, all covered with blood and almost entirely naked, in the midst of intense cold. After that, he was attacked with a pleurisy; and then with an asthma, that suffocated him and made him unable to [100] breathe. Nevertheless, amid such great afflictions I was never able to detect in him any sign of impatience; and one day when there escaped from him these words, ‘ O my God, how long my sufferings last!’—immediately he checked himself, saying, ‘ Pardon, my Lord; what have I just said? Do not heed it. Yes, my God, if it is not enough to suffer all next Spring also, in expiation of my sins, then prolong my pains as long as it shall please you.’

“ One night, when I had gone to bed in his Cabin, in order to aid him, I heard him address the Crucifix in these terms: ‘ O JESUS, my Savior, how much suffering did you take upon yourself for me, you

Faut-il donc que ie fois si sensible aux [101] souffrances, moy qui ne suis q[u]'vn grand pecheur. Ce qu'il pronçoit avec tant de devotion, en baissant son Crucifix, qu'il eust attendry les cœurs les plus endurcis de ceux qui l'auroient veu.

Ie ne puis obmettre ce que fit Marie Gandighra, à la mort de ce ieune homme; Elle & sa mere avoient eu toute la charge de ce pauvre chrestien, durant tout le cours de ses maladies, sans aucune esperance de gain, ny sans aucune obligation que celle que nous impose la charité du prochain: & cependant à cause seulement qu'il estoit mort dans leur Cabane, elles auoient de la peine à laisser enlever son corps hors de chez elles, pour luy donner la sepulture, sans luy offrir quelque chose pour faire prier Dieu pour le repos de son ame. Cette bonne fille [102] destina à cette œuvre de charité vne belle couverture de ratine rouge, dont elle s'habilloit les bōnes festes: mais sa mere eût de la peine à y consentir. I'eus connoissance de cette petite dispute, & y voulus remédier en cette forte. Ie dis à la mere que ie ne voulois point que sa fille se privast de l'vnique habillement honneste qu'elle pouvoit auoir: mais qu'elle donnast plutôt un Collier de Pourcelaine, afin que l'on priaist Dieu pour l'ame du defunt; & que sous main ie le leur rendrois, sans que pourtāt le defunt y perdist rien, pour lequel ie dirois, & ferois dire les Messes qu'il falloit. La mere fut ravie de ce petit accommodement; mais l'ayant proposé à sa fille, elle la renuoya bien loin. Comment, ma mere, luy dit-elle, n'aurions-nous point de honte au iour du iugement [103] de passer pour des hypocrites? Pourrions-nous souffrir le reproche que nous feroit nostre

who were so holy! Ought I, then, to be so sensitive to [101] suffering,—I, who am only a great sinner?’ He uttered these words so devoutly, kissing his Crucifix the while, that he would have softened the most hardened hearts in those who might have seen him.

“I cannot omit what Marie Gandighra did, at the death of this young man. She and her mother had had entire charge of this poor Christian during the whole course of his maladies,—without any hope of gain, and without any obligation other than that which charity toward our neighbor imposes upon us. And yet, simply because he had died in their Cabin, they could not bear to let his body be taken away from their home for burial, without offering for him something to secure prayers to God for the repose of his soul. That good girl [102] set aside for this deed of charity a fine red ratteen blanket, in which she was wont to attire herself on high feasts; but her mother would hardly consent to it. I gained a knowledge of this little dispute, and wished to settle it in this wise. I told the mother that I was unwilling her daughter should deprive herself of the only decent garment that she was able to have; but that she should rather give a Porcelain Collar, in order that prayers might be offered to God for the soul of the departed; and that I would give it back to them privately,—without, however, any loss as far as the deceased was concerned, for whom I would say and cause to be said the necessary Masses. The mother was delighted with this little arrangement; but, upon proposing it to her daughter, the latter spurned her indignantly. ‘How, my mother?’ said she; ‘would we not be ashamed, on the day of judgment,

Iuge, d'avoir voulu paroître liberales & misericordieuses envers le pauvre trepassé, quoy qu'en effet nous n'eussions rien donné pour luy? Non, non, ma mere, il ne faut point vser de ces adresses ny des supercherries avec Dieu. Je suis d'avis que nous donnions tout de bon au Seigneur de nos vies, ce que nous auons de plus cher, afin qu'au plûtoſt il ayt pitié de l'ame du pauvre Mathieu. La mere se laissa vaincre par le zele de la fille, & la charité l'emporta par dessus l'épargne qu'elle vouloit faire en cette occasion.

Au reste cette devotion envers les ames du Purgatoire fait vne telle impressiō sur le cœur de nos Hurons, qu'ils ne craignent plus [104] maintenant la pauvreté pour les incommoditez qu'elle leur apporte; mais seulement à cause qu'elle leur oſteroit le moyen de faire des prefens pour honorer la mort de leurs proches, & leur procurer des Prieres & des Messes. Il y en a mesme qui se laisseroient plûtoſt mourir de faim, que d'engager ou de vendre certains meubles qu'ils ont destiné au soulagement de ceux de leur famille qui doivent mourir avant eux. Quand ils reviennent de la chasse, i'ay souvêt remarqué que des peaux qu'ils en raportent, ils en employent vne bonne partie à achepter de la Pourcelaine qu'ils mettent en reserve, pour l'appliquer à ces bonnes œuvres.

Quelques personnes de pieté ont remarqué qu'il n'est guere de villes parmy les Chrestiens, où il n'y ayt [105] quelque Eglise ou Chapelle, dans laquelle le Fils de Dieu prend plaisir d'honorer sa sainte Mere, par vne infinité de graces qu'il y accorde à ceux qui y viennent implorer le secours de cette grande Reyne. C'est ce qu'on éprouue presentement à Quebec.

[103] to pass for hypocrites? Could we bear the reproach, which our Judge would make us, of having tried to seem liberal and compassionate toward the poor deceased, although in reality we had given nothing for him? No, no, mother, we must not use these tricks and frauds with God. I am of opinion that we should give the Lord of our lives the dearest thing we have, in all sincerity,—in order that he may, at the earliest moment, take pity on the soul of poor Mathieu.' The mother allowed herself to be overcome by her daughter's zeal, and charity gained the victory over the economy which she wished to practice on that occasion.

"As for others, this devotion for the souls in Purgatory makes such an impression on the hearts of our Hurons that they now no longer fear [104] poverty for the sufferings that it causes them, but simply because it would deprive them of the means of making presents, to honor the deaths of their relatives, and procure them Prayers and Masses. There are even some who would let themselves die from hunger, sooner than pawn or sell certain articles that they have set aside for the assistance of relatives who shall die before them. When they return from the chase, I have often noticed that, of the skins that they bring back, they use a good part in buying Porcelain, which they keep in reserve, in order to apply it to these good works.

"Some persons of piety have remarked that there are scarcely any towns, among Christians, where there is not [105] some Church or Chapel in which the Son of God takes pleasure in honoring his holy Mother by an infinite number of favors that he there grants to those who come thither to implore this

L'an passé on envoya à nostre R^d Pere superieur vne statuë de la bien heureuse Vierge, faite du cheſne dans lequel il y a plusieurs années qu'on trouva vne Image miraculeuse de Nostre Dame de Foy, près de la ville de Dinan, au païs de Liege: & comme ceux qui envoioient cette statuë avoient témoigné qu'ils fouhaitoient qu'elle fust placée en quelque Chapelle où les Sauvages font ordinairement leurs exercices de pieté, afin qu'ils y puissent honorer la Mere de Dieu, & luy [106] demander les graces necessaires pour la conversion de tout ces peuples de la Nouvelle France; Le R. Pere superieur ne douta point que la Divine Providence ne luy eust ménagé ce precieux don, pour vne petite Eglise qu'on venoit d'achever dans vne Bourgade des Hurons, éloignée d'une lieuë & demie de Quebec, que Monseigneur nôtre Eveſque avoit voulu qu'on dediaſt à Nostre-Dame, ſous le titre de l'Annonciation.

Cette Image de la ſainte Vierge fut ſolemnellement expoſé le iour de la Natiuité de la tres ſainte Vierge, que la premiere Meſſe ſe dit en cette Chapelle, & tout ce qui y eſtoit de Sauvages luy offrirent en meſme temps, & cette petite Eglise, qu'ils luy avoient baſtie, & leurs cœurs pour un temple vivant de ſon Fils IESVS-CHRIST.

[107] Cette Mere de miſericorde nous a fait voir clairement qu'elle avoit agréé l'offrande de ces bonnes gens, & le deſir qu'ils ont fait paroître de la voir honorée en ce lieu. Et certes on auroit de la peine à croire combien en ſuite cette Chapelle fut frequentée. Les Dimanches & les Feſtes il y vient de toutes parts tant de Pelerins, des habitations Françoises, qui font meſme les plus éloignées, que

great Queen's aid. That is now being experienced at Quebec.

“ Last year there was sent to our Reverend Father superior a statue of the most blessed Virgin, made from the oak in which, many years before, was found a miraculous Image of Our Lady of the Faith, near the town of Dinan, in the district of Liege. As those who sent this statue had manifested their desire that it should be placed in some Chapel where the Savages ordinarily perform their exercises of piety,—in order that they might there honor the Mother of God, and [106] ask from her the grace needful for the conversion of all those peoples of New France,—the Reverend Father superior doubted not that Divine Providence had procured him this precious gift for a little Church that had just been completed in a Village of the Hurons, a league and a half distant from Quebec, which Monseigneur our Bishop had desired that we should dedicate to Our Lady, under title of the Annunciation.

“ This Image of the blessed Virgin was solemnly unveiled on the day of the Nativity of the most blessed Virgin,—when the first Mass was said in that Chapel, and all the Savages who were there offered her, at the same time, both that little Church which they had built for her, and their hearts as a living temple to her Son JESUS CHRIST.

[107] “ That Mother of mercy made us see clearly that she had accepted the offering of those good people, and had approved the desire they manifested to see her honored in that place. And certainly one would hardly believe how that Chapel has been frequented since then. On Sundays and Feasts there come hither from all parts so many Pilgrims, even

souvent ils ne peuvent pas tous y entrer. Plusieurs y font des neufaines entieres, & d'autres qui ne peuvent pas quitter pour un si long temps leur ménage, substitu[t]ent en leur place de bons Chrestiens Hurons, pour rendre à la sainte Vierge durant neuf iours, les respects qu'ils voudroient eux-mêmes luy presenter.

Cette devotion envers la Vierge [108] ne se termine pas seulement à reciter en son honneur quelques prieres: elle passe iusques aux effets. Il n'y a quasi pas un des Habitans de cette coste, pour pauvre qu'il soit, qui ne se soit efforcé de luy presenter quelque chose.

La Mere de misericorde a trop de bonté pour ne pas reconnoître la ferveur de ces bonnes gens, par des faveurs toutes extraordinaires. Comme le détail de ses graces, & de la devotion de ces bonnes gens seroit trop long à faire, nous le reserverons pour quelque autre occasion.

Fin de la premiere partie.

from the French settlements that are farthest distant, that often they cannot all find entrance. Some observe there entire novenas; and others, who cannot leave their domestic affairs for so long a time, substitute in their places good Huron Christians, to pay to the blessed Virgin, during nine days, the respects which they themselves would like to render her.

"This devotion toward the Virgin [108] does not end merely in reciting some prayers in her honor; it goes even to actual deeds. There is hardly one of the Inhabitants of that region, however poor he may be, who has not exerted himself to present something to her.

"The Mother of mercy has too much kindness not to acknowledge the fervor of those good people, by favors that are quite extraordinary. As the account of her graces, and of the devotion of those good people, would be too long to give, we will reserve it for some other occasion."

End of the first part.

De la Mission des Martyrs
dans le Pais d'Agné
ou des Iroquois
Inferieurs.

Of the Mission of the Martyrs
in the Country of Agnié,
or of the Lower
Iroquois.

[III] CHAPITRE V.

DE LA MISSION DES MARTYRS DANS LE PAÏS D'AGNIÉ
OU DES IROQUOIS INFERIEURS.§. I. DE LA GUERRE DES AGNIÉS AVEC LA NATION
DES LOUPS.

LE Pere Iean Pierron qui a le foin de cette Mission, a luy mefme écrit ce qui fuit :

Vne des choses des plus confiderables que i'aye à efcrire, eft l'attaque de Gandaotiagué, qui eft l'une de nos meilleures Bourgades, & la plus avancée vers le païs ennemy. Le dix-huitième d'Aouft 1669. trois cens de la Nation des Loups, qui habitent le long de la Mer, vers Bafton dans la nouvelle Ang[li]eterre, fe prefenterent devant la Palliffade dés la pointe du iour, & commencerent à faire une fi furieufe décharge [112] de fuzils, que les balles perçant & les pieux & les cabannes, éveillerent bien-toft les hommes, les femmes & les enfans, qui eftoient alors quafi tous profondemēt endormis. Les hommes prirent auffi-toft le fuzil & la hache en main, & pendant qu'ils deffendoient la palliffade, les femmes eftoient les unes à faire des balles, & les autres à s'armer de cousteaux & d'armes deffenfives, s'il arrivoit quelque irruption.

Quatre Iroquois furent tuez d'abord dans la chaleur du combat, & deux bleffez, dont l'un mourut fort peu de temps apres. Le Bourg voifin allarmé prend la fuite de toutes parts, & porte la nouvelle à

[111] CHAPTER V.

OF THE MISSION OF THE MARTYRS IN THE COUNTRY
OF AGNIÉ, OR OF THE LOWER IROQUOIS.§1. OF THE WAR OF THE AGNIÉS WITH THE NATION
OF THE LOUPS.

FATHER Jean Pierron, who has charge of this Mission, has himself written what follows:

“ One of the most important things I have to write is the attack on Gandaouagué, which is one of our best Villages, and situated nearest to the enemy's country. On the eighteenth of August, 1669, three hundred of the Nation of the Loups—who live along the Sea, toward Baston, in new England—presented themselves at daybreak before the Palisade, and began to make so furious a discharge [112] of musketry that the balls, piercing both the stockade and the cabins, soon awakened men, women, and children, almost all of whom were, at the time, sound asleep. The men at once took gun and hatchet in hand; and, while they defended the palisade, the women began, some to make bullets, and others to arm themselves with knives and defensive weapons, in view of an irruption.

“ Four Iroquois were killed at the outset, in the heat of the combat; and two were wounded, one of whom died a very short time afterward. The neighboring Village, alarmed, took flight in all directions, and carried to Tionnontoguen, distant four leagues from those first two Forts, the news that the

Tionnontoguen, esloigné de quatre lieuës de ces deux premiers Forts, que tout le païs estoit perdu, que Gandaouiagué estoit affiegé par une armée de Loups, que toute la ieunesse estoit déjà par terre, & que peut estre Gandagaro, qui est le Fort voisin, estoit à present à l'extremité.

Cette nouvelle s'estant répandue par tout le païs, dès les huit heures du matin nos Guerriers sans se troubler, s'habillent [113] promptement de tout ce qu'ils ont de plus précieux, selon la coustume qu'ils observent en ces rencontres: & tous, sans aucun autre chef; qui les commande que leur propre courage, donnent avec force sur l'ennemy.

Je fus des premiers à marcher, pour voir si parmy tout le carnage qui se faisoit aux pallissades du Bourg, & où tant d'ames infidelles se perdoient, ie ne pourrois pas en sauver quelqu'une.

A nostre arrivée nous n'entendîmes que des cris lugubres, sur la mort des plus braves de ce Bourg: l'ennemy s'estoit déjà retiré apres deux heures environ de combat fort opiniastre de part & d'autre. Il n'y eût qu'un seul guerrier de la Nation des Loups qui demeura sur la place; & ie vis qu'un Barbare, luy ayant coupé les mains & les pieds, l'écorcha, & enleva la chair de dessus les os, pour en faire un detestable repas.

Tous nos guerriers estant arrivés, & ne trouvant plus l'ennemy, firent faire promptement des farines, pour le poursuivre dans sa retraite. Les provisions estant prestes, ils se mirent aussi tost en [114] Canot sur nostre riviere qui est fort rapide, & comme ils suivoient le courant de l'eau, ils faisoient vne fort grande diligence: Mais la nuit les ayant surpris dans

whole country was lost, that Gandaouagué was besieged by an army of Loups, that all the young men had already fallen, and that perhaps Gandagaro, which is the neighboring Fort, was at present in desperate straits.

“When this news had spread through all the district, at eight o'clock in the morning our Warriors, without becoming disconcerted, dressed themselves [113] promptly in all the most precious things they had, according to the custom observed by them on these occasions; and all, without any other chief to command them than their own courage, advanced on the enemy with force.

“I was among the first to march, in order to see whether, amid all the carnage that was going on at the palisade of the Village, where so many infidel souls were being lost, I could not save some one of them.

“At our arrival, we heard only mournful outcries over the death of the bravest of this Village. The enemy had already retreated, after about two hours of very obstinate fighting on both sides. There was only a single warrior of the Nation of the Loups left on the place, and I saw that a Barbarian, having cut off his hands and feet, skinned him and separated the flesh from the bones, in order to make from it a detestable repast.

“All our warriors, arriving and finding the enemy no longer there, promptly had cornmeal prepared, that they might pursue him in his retreat. The provisions being ready, they immediately embarked in [114] Canoes on our river, which is very swift; and, as they followed the current of the stream, they made very good progress. But, night overtaking them on their march, they had some of their people

leur marche, ils firent avancer quelques-uns de leurs gens pour aller en quête de l'ennemy, & decourir fans bruit le lieu où il s'estoit campé. Comme ces avancoueurs y furent arrivez, ils voulurent pour en remarquer mieux la situation, s'en approcher de fort prez; mais ils ne le pûrent faire si doucement, que quelqu'un des Loups qui estoient postez assez près d'eux, ayant entendu du bruit, ne criaist selon leur coustume, *Kotié, Kotié*: (c'est le qui va la des Sauvages) cependant comme on ne répondit rien, & qu'il ne pût aussi rien decourir, il ne iugea pas à propos de donner l'alarme.

Les espions s'en estant retournez, ayans fait leur raport de l'estat où estoit l'ennemy, on prit resolution, non pas de l'ataquer dans son reduit, où il paroissoit trop bien retranché, mais de luy dresser un embuscade sur la route qu'on croyoit qu'il devoit tenir.

[115] Pour executer ce dessein, l'Iroquois prend un grand détour, va dresser son embuscade dans un lieu escarpé & fort avantageux, d'où l'on commandoit tout le chemin qui mene aux Hollandois. Le matin les Loups decampent, & comme ils marchaient dans un defilé, selon la coustume des Sauvages, douze d'entre-eux s'engagent sans y penser dans l'embuscade. Vne gresle de balles dont ils se virent tout d'un coup accueillis, mit aussi-tost en fuite ceux que le hazard avoit espargné. Des cris épouvantables s'éleverent aussi-tost de toutes parts dans la forest; & les Loups s'estant ralliez au mesme lieu où ils avoient campé, l'Iroquois les y poursuivit avec chaleur. Les ayant joints, ils livrerent un furieux affaut: d'abord les Loups firent vne vigoureuse resistance: mais la

go forward to search for the enemy, and discover, without any noise, the place where he lay encamped. When these scouts had reached this spot, they wished, in order better to observe its situation, to approach very close to it; but they could not do this so quietly that one of the Loups, who were posted tolerably near them, did not hear a noise, and cry out, according to their custom, *Koué, Koué*—(the Savage equivalent of ‘Who goes there?’). However, as there was no answer, and as he could discover nothing, he did not think best to give the alarm.

“When the spies had returned, and had made their report on the situation of the enemy, it was resolved not to attack him in his redout, where he seemed too strongly intrenched; but to lay an ambuscade for him, on the route that it was thought he must take.

[115] “To execute this plan, the Iroquois made a wide detour, and went to lay their ambuscade in a place that was precipitous—a very advantageous spot, from which all the road leading toward the Dutch was commanded. In the morning, the Loups broke camp; and, as they were marching in single file, according to the custom of the Savages, twelve of their number became involved unawares in the ambuscade. A shower of balls, with which they saw themselves all at once received, immediately put to flight those whom chance had spared. Frightful yells at once arose on all sides in the forest, and the Loups, having rallied on the same spot where they had encamped, were hotly pursued thither by the Iroquois,—who, upon overtaking them there, made a furious assault upon them. At first the Loups made a vigorous resistance; but, the cowardice of some of their number forcing them to yield to the

lâchete de quelques-uns d'entre eux les ayant obligez de ceder à la fureur des Iroquois, dix de toute la troupe s'enfoncerent dans la terre, pour se deffendre jufqu'à la mort. Ce nouveau retranchement fatigua horriblement nos Agniés: mais comme ils font gens infatigables & vaillans; ils ne perdirent ny [116] le courage, ny l'efperance de les y forcer: & pour le faire avec moins de peril, ils se fervirent d'un vieux arbre qu'ils trouverent là, & qu'ils porterent devant eux pour se couvrir: ce qu'ils pouvoient faire, ne montant qu'un à un au lieu où l'ennemy s'estoit fortifié. Neantmoins cette adrefse leur fut inutile; car nonobftant cette machine, les Loups ne laifferent pas de faire grand feu de toutes parts; de tuer & de bleffer quantité de nos gens: & le combat affeurément leur auroit esté encore beaucoup plus funefte, fi la nuit qui furvint ne l'eût terminé. Nos Sauvages avoient pris d'abord quatre femmes des ennemis, de vingt-quatre qui estoient venuës en cette expedition; & fix hommes en fuite, dans la chaleur du combat.

Le lendemain matin comme ils revenoient à la charge, ils trouverent que l'ennemy s'estoit fauvé la nuit, & qu'il les avoit laiffés maîtres du champ de bataille. Les victorieux, fuivant la couftume des Sauvages, couperent les têtes de ceux des Loups qui estoient demeurez fur la place, pour en enlever les chevelures: [117] & en fuite ils prirent le foin d'enterrer ceux de leurs gens qui estoient morts dans la bataille.

On dit qu'il y eut pres de cent Guerriers du costé des ennemis, qui perirent, ou par le fer dans la meflée, ou dans l'eau en fuyant. I'ay toûjours eu peine à croire que le nombre en fust si grand, parce que les

fury of the Iroquois, ten from out the entire band intrenched themselves in the earth, in order to defend themselves to the last. This new intrenchment caused our Agniés terrible vexation; but, as they are a tireless and valiant people, they lost neither [116] courage nor the hope of dislodging them. And, in order to do it with less danger, they made use of an old tree that they found there, which they carried before them, to shield themselves,—which they could do, going up only one by one to the place where the enemy had fortified himself. Nevertheless, that manœuver was of no use to them,—for, in spite of this device, the Loups ceased not to keep up an active fire on them from all sides, and to kill and wound a great many of our people; and the combat would assuredly have been much more disastrous to them, had not night overtaken them, and put an end to it. Our Savages had, in the beginning, taken four women of the enemy, out of twenty-four who had come on this expedition; and afterward six men, in the heat of the combat.

“On the following morning, when they returned to the charge, they found that the enemy had taken flight in the night and had left them masters of the battle-field. The victors, following the custom of the Savages, cut off the heads of those of the Loups who had been left on the place, in order to remove the scalps from them; [117] and then they took care to bury those of their own people that had died in the battle.

“It was said that there were nearly a hundred Warriors, on the side of the enemy, that perished—by being either slain in the engagement, or drowned in the flight. Yet I found it difficult to believe that

Iroquois ne rapportèrent que dix-neuf chevelures de cette défaite.

J'ay appris depuis peu, des Loups qui s'estoient trouvez à ce combat, qu'ils avoient perdu feulement cinquante hommes, & les Iroquois près de quarante; tant de ceux que les Loups tuerent dans leur marche, avant le siege de leur Bourgade, que dans le siege, & dans le combat qui se donna quelques iours après. On tient neantmoins qu'ils n'en perdirent que treize sur le champ de bataille.

Tandis que ces choses se passoient, j'estois à Gandaotiagué, d'où ie me dispoisois à faire ma visite ordinaire dans le Bourg voisin; n'ayant pas iugé à propos de fuivre nos Sauvages dans l'incertitude [118] d'un evenement dangereux: mais aussi-tost que j'appris la victoire, ce fut environ trois heures après midy, ie partis moy seul pour aller trouver nos Guerriers, pour voir si ie ne pourrois pas en porter quelques-uns à reconnoître celui de qui ils tenoient l'heureux succez de leurs armes. Je fis une telle diligence, que j'arrivay encore avant la nuit au lieu où le combat s'estoit donné, & qui estoit esloigné de nostre Bourg de près de huit lieuës: Je leur témoignay la part que ie prenois à leur victoire; dequoy ils témoignèrent m'estre fort obligez; & chacun d'eux s'empressoit à me raconter toutes les particularitez d'une journée qui leur estoit si glorieuse. Mais comme mon principal dessein estoit de visiter les bleffez, pour tâcher de les rendre capables des veritez de nostre Foy, par l'esperance que ie leur donneroies d'une vie eternelle, & bien-heureuse; ie les vis tous exactement; après quoy j'eux permission de parler aux captifs, & ie tâchay de les instruire en ce lieu-là

their number was so great, because the Iroquois brought back only nineteen scalps from that defeat.

“ A short time ago, I learned, from some Loups who had been in this combat, that they had lost only fifty men; and the Iroquois nearly forty, counting those that the Loups killed,—on their march before the siege of the Iroquois Village, in the siege, and in the fight that occurred some days later. Nevertheless the Iroquois hold that they lost only thirteen on the battle-field.

“ While these things were taking place, I was at Gandaouagué, whence I was preparing to make my customary visit to the neighboring Village—not having thought it best to follow our Savages, in the uncertainty [118] of a dangerous issue. But as soon as I learned of the victory,—it was about three o'clock in the afternoon,—I set out alone to go to find our Warriors, to see if I could not induce some of them to acknowledge him from whom they obtained the fortunate success of their arms. I made such haste that I arrived, even before night, at the place where the fight had occurred, which was nearly eight leagues distant from our Village. I testified to them the interest I took in their victory, for which they showed themselves greatly obliged to me; and each one of them was eager to tell me all the particulars of a day that had been so glorious for them. But as my principal purpose was to visit the wounded, to try to render them capable of receiving the truths of our Faith, through the hope I should give them of an eternal and blessed life, I saw every one of them. After this, I had permission to speak to the captives, and I tried to instruct them on that very spot, for fear I would not be able to do

mefme; de peur que ie ne le puffe pas faire fi commodément dans nos Bourgs, à cause du [119] mauvais traitement que l'animofité de tout le monde leur preparoit.

I'en trouvay deux qui m'entendirent affez volontiers; mais Dieu me favorifa tellement le lendemain, que leur ayant parlé fort amplement de nos myfteres, ie remarquay qu'ils y prenoient plaifir, & qu'ils n'eftoient pas fort éloignez du Royaume de Dieu.

Nous partifmes deux iours apres le combat, en compagnie d'un grand nombre, tant de ceux qui s'eftoient trouvez au combat, que de ceux qui les eftoient venus voir. Les victorieux portoient les chevelures bien peintes, au bout des baftons faits pour fouftenir ces trophées: Les Efclaves partagez en plufieurs bandes, marchoiert en chantant: & comme ie m'apperceus qu'une des femmes captives avoit un enfant malade, qu'elle portoit à la mamelle; ie crus que ie ferois bien de le baptifer, le voyant en danger de mourir: ainfi m'approchant de luy, au temps que nous paffions un ruiſſeau, ie le baptifay. Il fembloit que ce pauvre enfant n'attendoit plus que cette grace pour partir de cette vie: [120] car il mourut bien-toſt après pour vivre eternellement au Ciel.

Vous pouvez iuger fi ie ne m'eſtimay pas bien recompénſé des fatigues de mon voyage, d'avoir eſté affez heureux que d'arracher au Demon une proye qu'il eſperoit d'enlever. Mais le Baptefme que tous les priſonniers me demanderent peu de iours après, fut pour moy un furcroiſt de conſolation, & de joye, qui paffe tout ce que l'on en peut s'imaginer.

Après donc que i'eus laiſſé un peu amortir le feu de la colere & de l'animofité des Iroquois, à l'égard

it so conveniently in our Villages, because of the [119] ill treatment being prepared for them by the animosity of each and all.

“ I found two of them that heard me willingly enough; but God so favored me on the following day that, having spoken to them very fully about our mysteries, I observed that they took pleasure therein, and that they were not far removed from the Kingdom of God.

“ We set out two days after the battle, in company with a great number, both of those that had been in the fight and of persons who had come to see them. The victors carried the scalps, finely painted, on the ends of poles made to bear these trophies. The Slaves, divided into several bands, sang as they marched; and, as I perceived that one of the captive women had a sick child, which she carried at her breast, I thought I would do well to baptize it, seeing it in danger of dying. Therefore approaching it, at a time when we were crossing a brook, I baptized it. This poor child seemed only to have been waiting for that grace, to depart this life; [120] for it died soon afterward, to live eternally in Heaven.

“ You can judge whether I did not esteem myself well rewarded for the fatigues of my journey, in having been so fortunate as to snatch from the Demon a prey that he was hoping to carry off. But the Baptism which all the captives asked me for, a few days later, was to me a crowning consolation and joy, exceeding all that can be imagined concerning it.

“ Accordingly, after I had allowed a little abatement to the fire and wrath of the hatred of the Iroquois toward these wretched persons, seeing that they had been left alone on the scaffold where they

de ces misérables, voyant qu'on les avoit laissez seuls sur l'échafaut où ils venoient d'estre tourmentez, & où ils estoient encore environnez de toutes les chevelures de leurs compatriotes, qui servoient comme de trophée à la gloire des victorieux, ie m'approchay d'eux, & les ayant faits descendre de l'échafaut, ie les menay dans une Cabanne voisine, pour les y disposer à une mort Chrestienne. Comme ie leur parlois fortement de leur salut, i'entendois quelques-uns des Iroquois, qui se disoient les uns aux autres, [121] voy-tu comme il ayme nos ennemis? & d'autres qui adjoustoient, que ie devois laisser aussi brûler dans l'enfer, des gens qui leur avoient fait tant de maux: mais il s'en trouva parmy eux qui advoüoient que ie faisois bien de les instruire, & que la vengeance de l'homme ne devoit pas porter son ressentiment jusqu'au delà des bornes de la vie de son ennemy.

Ie pris de là occasion de dire a nos Agniés, que i'aimois leurs ennemis; mais du mesme amour que IESVS-CHRIST nous aime tous, parce que ayant une ame immortelle, & aussi capable d'estre heureuse dans le Ciel; il estoit du devoir d'un Chrestien, de leur procurer à tous le mesme bonheur: qu'au reste nous ne devons faire dans le Paradis qu'une belle famille, de veritables amis; parce qu'il n'y a qu'un Dieu, qui nous aymant tous d'un mesme amour, unit en luy tous nos cœurs; & que c'estoit ce qui m'obligeoit d'aimer leurs ennemis: mais que pour eux, outre cette obligation commune qui m'engageoit à aymer tous les hommes de cette sorte; i'avois encore pour eux un amour tout particulier, parce [122] que IESVS-CHRIST qui est le Maître de nos vies, m'avoit envoyé chez-eux, pour leur monstrier le chemin

had just been tormented,—and where they were still surrounded with all their countrymen's scalps, which were serving as trophies to the glory of the victors,—I approached them; and, making them descend from the scaffold, led them into a neighboring Cabin, in order to prepare them there for a Christian death. While I was earnestly talking to them about their salvation, I heard some of the Iroquois saying to one another, [121] 'Seest thou how he loves our enemies?' and others adding that I ought to let people who had done them so many injuries burn in hell also. But there were some among them who acknowledged that I was doing well to instruct them; and that man in his vengeance ought not to carry his resentment beyond the limits of his enemy's life.

“ Thereupon I embraced the opportunity to say to our Agniés that I loved their enemies—but with the same love wherewith JESUS CHRIST loves us all—because, as they had souls that were immortal, and so capable of being happy in Heaven, it was part of a Christian's duty to procure the same happiness for them all; that, besides, we were to form in Paradise only one beautiful family of true friends, because there is only one God—who, loving us all with the same love, unites in himself all our hearts; and for that reason I was under obligation to love their enemies. But, I added, as for them, besides that common obligation that bound me to love all men in that wise, I had also a very special love for them, because [122] JESUS CHRIST, who is the Master of our lives, had sent me into their country to show them the way to Heaven, and not into the country of the Loups, their enemies. I said in conclusion that it was just that I should love them more than the

du Ciel; & non pas chez les Loups leurs ennemis. Et qu'enfin il estoit juste que ie les aimasse plus que les Loups, puisque ie vivois de leurs biens, qu'ils me connoissoient, & qu'ils souffroient que ie demeurasse en paix au milieu d'eux: & que ie ne sçavois pas si les Loups avoient pour moy les mesmes bontez.

L'estendis ce petit discours avec le plus de force que ie pû, & ie m'arrestay particulierement sur la description de l'Enfer, dont ie leur representay vivement les tourmens effroyables, pour leur donner quelque compassion de ces miserables victimes, qu'ils alloient faire mourir dans les supplices. Mes paroles aidées de la grace, firent une telle impression sur ces Barbares, que tous me dirent que ie faisois bien de les instruire.

Ie commençay donc de leur faire une instruction fort ample, de tout ce que ie jugeois necessaire pour les rendre capables de la Foy Chrestienne: & ils m'écoutèrent avec un silence admirable. Il [123] est vray que ie receus vne assistance tout extraordinaire de Dieu, qui me fournit alors de parolles propres, & de puissantes raisons, qui suppléèrent à la honte qu'avoit l'interp[r]ete dont ie me servois, d'enseigner devant le monde, ce qu'elle n'avoit pas encore bien appris.

Dés que l'instruction fut achevée, ie vis vne femme des captifs, qui de son propre mouvement, commença d'adresser vne longue priere à IESVS-CHRIST, pour luy demander son salut. En suite un des plus braves & des plus grands guerriers de cette Nation, qui dans le combat avoit tué de sa propre main plusieurs Iroquois, fit aussi publiquement à Dieu sa priere. Ie me servis heureusement de la ferveur naissante de ces Neophytes: & apres avoir porté tous les autres à

Loups, since I was being maintained by them; since they were acquainted with me, and suffered me to live in peace in their midst; and since I did not know whether the Loups felt the same kindness toward me.

“ I prolonged this little discourse with all the emphasis I was able, and dwelt particularly on the description of Hell, the frightful torments of which I depicted to them in lively colors, in order to inspire in them some compassion for those wretched victims whom they were about to put to death with torture. My words, aided by grace, made such an impression on these Barbarians that they all told me that I was doing well to instruct the prisoners.

“ I accordingly began by giving them very full instruction in all that I deemed necessary to render them capable of receiving the Christian Faith; and they heard me in admirable silence. It [123] is true, I received an altogether extraordinary help from God, who furnished me then with fitting words and powerful arguments,—which made good the deficiencies caused by the shame that the interpreter whom I used felt at teaching in public what she had not yet well learned herself.

“ As soon as the instruction was ended, I saw one of the captive women begin, of her own accord, to address a long prayer to JESUS CHRIST, for the purpose of asking from him her salvation. Then one of the bravest and greatest warriors of that Nation, who had, with his own hand, killed several Iroquois in the fight, also offered his prayer to God in public. I made a happy use of the new-born fervor of these Neophytes; and after I had induced them all to follow the example of those first ones, and had, by means of the ceremonies that I made them perform,

fuivre l'exemple de ces premiers, & que tous eurent esté difpofez au faint Baptesme, par les actes que ie leur fis faire, ie les baptifay.

Après vne telle confolation, qui eftoit capable d'adoucir toutes les peines & les fatigues de mon employ; le bon Dieu m'en donna vne autre qui me combla de [124] joye. L'appris qu'une autre bande de guerriers venoit d'arriver à une Bourgade affez peu éloignée du lieu où i'étois, & qu'ils avoient une femme captive. Je m'y transportay auffi-toft, pour voir fi ie ne pourrois pas gagner cette ame à Dieu. Il arriva le plus heureufement du monde, qu'au milieu des cruantez qu'on exerçoit fur elle, i'eus tout le loifir de l'inſtruire entierement de nos Myſteres, parce qu'elle m'écoutoit avec tant de plaifir & de joye, qu'il me ſembloit voir fur fon viſage des marques certaines de ſa Predeſtination: & comme elle ne reſpiroit que le Paradis; ſon Baptesme ſans doute luy en ouvrit le chemin; eſtant morte auffi-toſt qu'elle l'eut reçu. Que la Providence de Dieu eſt admirable fur ſes Predeſtinez, & qui auroit crû que cette femme deuft trouver ſon ſalut dans ſa captivité; & au milieu des feux de l'Iroquois, une gloire éternelle, qu'elle n'eût poſſible iamais obtenuë ſi elle eût toujours demeuré dans ſon païs.

Pendant toutes ces grandes occupations, il me vint une Lettre d'Onnontagué, où nos Peres me prioient de m'y [125] rendre au plutoſt. Cette nouvelle m'obligea de retourner promptement ſur mes pas à Agnié, & de viſiter tous les bleſſez, dans les ſix Bourgs qui étoient de ma Miſſion. Il faut advouer que Dieu ſçait bien adoucir quand il luy plaïſt, les amertumes & les travaux des Miſſionnaires. J'avois fait en dix iours plus de cent lieuës; pour tâcher

prepared them all for holy Baptism, I baptized them.

“ After such a consolation, which was capable of alleviating all the pains and fatigues of my occupation, the good God gave me another, which crowned me with [124] joy. I learned that another band of warriors had just arrived at a Village tolerably near the place where I was, and that they had a captive, a woman. I betook myself thither immediately, to see whether I could not win over this soul to God. It happened by the greatest good fortune in the world that, in the midst of the cruelties that were being inflicted on her, I had abundant leisure to instruct her fully in our Mysteries, because she listened to me with so much pleasure and joy that I seemed to see on her countenance sure signs of Predestination; and as she longed only for Paradise, her Baptism undoubtedly opened to her the way thither, her death occurring immediately after she had received it. How admirable is God’s Providence toward his Predestined ones! Who would have believed that that woman was destined to find her salvation in her captivity; and, in the midst of the fires of the Iroquois, an eternal glory that she never could have obtained, had she always remained in her own country?

“ During all these engrossing occupations, there came to me from Onnontagué a Letter, in which our Fathers besought me to [125] repair thither as soon as possible. This news obliged me to retrace my steps promptly to Agnié, and to visit all the wounded in the six Villages belonging to my Mission. One must needs confess that God well knows how to alleviate the bitterness and toil of the Missionaries, when he so chooses. In ten days I had accomplished more than a hundred leagues, that I might try, amid these

parmy ces forests & ces affreuses solitudes, de rencontrer quelques ames que i'eusse pû gagner à Dieu : & comme si sa bonté m'eust voulu recompenser de ce peu de peine que i'avois prise, en me donnant ce que ie souhaitois le plus ardamment ; Outre les Loups, & cette femme captive que i'eus le bien de baptiser, ie conferay encore le mesme Sacrement à vingt-quatre personnes, trois iours avant que ie partisse pour me rendre à Onnontagué ; parmy lesquels ie trouvay des enfans, qui n'attendoient plus que cét heureux moment pour aller au Ciel, & qui moururent presque tous apres y avoir esté disposez par le Baptesme.

Ces guerres affoiblissent terriblement l'Agnieronnon, & ses victoires mesmes, [126] qui luy coustent toujours du sang, ne contribuent pas peu à l'épuiser. Au contraire i'apprens que nos Colonies Françoises se fortifient tous les iours, par le grand nombre de familles qui s'establissent, & par le secours qu'on envoie tous les ans de France : de sorte que sur les connoissances que i'ay des deux païs, ie puis dire avec verité, que cét ancien & redoutable ennemy n'est plus tant à craindre aux François, qu'il estoit : qu'au contraire il apprehende maintenant nos Armes, & n'a que du respect pour ceux qu'il méprisoit auparavant : ce qui nous est merveilleusement avantageux pour leur conversion.

§. II. ENTREPRISE DE QUATRE NATIONS IROQUOISES
SUR UN FORT DES LOUPS LEURS ENNEMIS.

LA victoire de nos Agniés sur les Loups leur a esté plus glorieuse que profitable, à cause qu'ils sont tres peu de monde en comparaïson de leurs ennemis, qui peuvent leur opposer cinquante [127] hommes

forests and frightful solitudes, to meet some souls whom I might be able to win over to God; and—as if his goodness had chosen to reward me for what little suffering I had undergone, by giving me what I was most ardently desiring—besides the Loups and that captive woman whom I had the good fortune to baptize, I conferred the same Sacrament on twenty-four more persons, three days before setting out for Onnontagué. Among these last, I found children who were only waiting for that happy moment to go to Heaven, and who almost all died after being prepared therefor by Baptism.

“These wars weaken the Agnieronnon terribly; and even his victories, [126] which always cost him bloodshed, contribute not a little to exhaust him. On the contrary, I learn that our French Colonies are becoming stronger every day, by reason of the great number of families that are settling there, and the aid sent over every year from France. So, from the knowledge I have of the two countries, I can say with truth that that old and redoubtable enemy is no longer so greatly to be feared by our French people as he was; that, on the contrary, he now fears our Arms, and has only respect for those whom he despised before—which is a marvelous advantage for his conversion.”

§ II. ENTERPRISE OF FOUR IROQUOIS NATIONS
AGAINST A FORT OF THE LOUPS, THEIR ENEMIES.

“THE victory of our Agniés over the Loups was more glorious than profitable, because they are very few in numbers, compared with their enemies, who can bring against them fifty [127] men to their one. Yet it did not fail to inspire them with

contre un. Cependant elle n'a pas laiffé de leur enfler le courage; & fans confiderer que leurs victoires mefmes les affoibliffent, & qu'ils perdoient beaucoup plus dans un feul de leurs guerriers, que leurs ennemis ne perdoient dans cinquante des leur, ils prirent refolution de fe vanger de l'affront qu'ils croyoient avoir receu des Loups: & les quatre Nations Inferieures s'eftant iointes, comme intereffées dans cette commune caufe, on fit vne troupe de quatre cens guerriers: & on prit deffein d'attaquer un des Forts de l'ennemy, fîtué proche de Mannate, & de s'en faifir plûtôt par quelque ftratageme, que par force ouverte. Leur deffein eftoit concerté de la forte: vne bande de huit ou neuf ieunes guerriers devoit aller faire quelque meutre proche la Palliffade, ou Fort; afin qu'au bruit de ce massacre, l'ennemy fortift hors de la place, & que l'ayant attiré dans l'embuscade, ils pûffent fans peine fe rendre maîtres du Fort, lors qu'il feroit dépourveu de fa garnifon.

Eftant donc arrivés à la veuë du Fort, ils difpoferent l'embuscade, & envoyerent [128] faire les premiers approches à la Palliffade: mais comme ils virent que perfonne ne fortoit, & que tout le monde fe tenoit retranché dans le Fort; ils refolurent d'en venir à vne guerre ouverte, & d'ataquer la place de la mefme maniere, que les Loups avoient attaqué Gandaouiagué: mais certes ce fut avec beaucoup moins de fucces: car ayants rencontre vne Palliffade impenetrable à tous leurs coups, ils defesperent de la pouvoir forcer, & furent enfin obligez de fe retirer avec bien de la confufion, fans avoir tué, ny bleffé aucun des ennemis, & deux dés leur ayant efté bleffez.

courage; and — without considering that even their victories weaken them, and that they lose much more in a single one of their warriors than their enemies do in fifty of theirs — they came to the resolution to avenge themselves for the affront which they thought they had received from the Loups. The four Lower Nations having joined forces, as being interested in this common cause, a troop of four hundred warriors was made up; and the plan was formed to attack one of the Forts of the enemy situated near Mannate, and to seize it rather by some stratagem than by open force. Their plan was concerted in this wise: a band of eight or nine young warriors was to go and make some murderous assault near the Palisade or Fort, in order that, at the noise of this massacre, the enemy might make a sortie from the place and be drawn into the ambuscade, and the other side be enabled to make themselves masters of the Fort without difficulty, when it should be stripped of its garrison.

“ Accordingly, arriving in sight of the Fort, they laid the ambuscade, and sent [128] men to make the first approaches to the Palisade; but as they saw no one come out, and as every one kept himself intrenched in the Fort, they resolved to proceed to open war and to attack the place in the same manner that the Loups had attacked Gandaouagué. But, in truth, it was with much less success; for meeting with a Palisade impervious to all their blows, they despaired of being able to force it, and were at length obliged to retire in much confusion, without having killed or wounded a single one of the enemy, while two of their own number had been wounded.

“ At the time when these four hundred men were coming back without having succeeded in their

Au temps que ces quatre cens hommes retournoient fans avoir reussi dans leur entreprise; vne petite bande composée seulement de cinq guerriers, arriua d'un autre quartier, toute glorieuse d'en avoir raporté vne chevelure & amené un prisonnier.

Ie n'estois pas pour lors à Gandaotiagué pour le disposer au Baptisme: mais vne de nos Chrestiennes nommée Marie Tinoüentes, qui auoit déjà quelque-fois fait l'office de Catechiste avec bien du [129] succez, s'estant renduë au lieu où estoit ce captif, elle fut fort surprise de voir qu'il faisoit sa priere à Dieu, selon ce qu'il avoit appris parmy des Sauvages Chrestiens, instruits par ceux de nos Peres qui ont soin des Missions Algonquines: Elle s'aprocha de luy, & l'instruisit de nos mysteres. Ce pauvre homme tout remply de consolation remercia cette genereuse Chrestienne de ce qu'elle luy rendoit cette charité, dans un país ennemy, où il avoit crû ne pouvoir trouver autre chose, qu'une cruelle mort. En effet il fut mis à mort quelques iours après: mais il mourut comme un predestiné, ayant esté baptisé un peu auparavant. Ce sont comme les premices de cette Nation si nombreuse des Loups, où i'espere qu'un iour Dieu donnera entrée à la foy, & que quelques enfans de ce país, qui sont allez au Ciel par un heureux Baptisme, y attireront sur leurs parens les benedictions du Ciel, & les lumieres de la Foy.

[130] §. III. DE L'ESTAT DU CHRISTIANISME PARMY
LES AGNIÉS.

COMME ie faisois un iour la visite des Bourgades qui sont du ressort de ma Mission; ce que ie fais tous les huit iours, à moins que le mauvais temps

undertaking, a little band composed of only five warriors arrived from another direction, all boastful at having brought back a scalp and led home a prisoner.

“ I was not, at that time, at Gandaouagué, to prepare him for Baptism; but one of our Christian women, named Marie Tsinouentes,—who had already sometimes performed the office of Catechist, with much [129] success,—repairing to the place where this prisoner was, was greatly surprised to see that he was offering his prayer to God, according to what he had learned among Christian Savages, who were instructed by those of our Fathers who have charge of the Algonquin Missions. She drew near him and instructed him in our mysteries; and that poor man, quite filled with consolation, thanked this generous Christian for showing him such charity in a hostile country, where he had thought that he could find nothing else than a cruel death. In fact, he was put to death some days afterward; but he died as one predestined, having been baptized a little while before. These are the first-fruits, so to speak, of that numerous Nation of the Loups, where I hope God will some day give entrance to the faith; and I also hope that some children of that country, who have gone to Heaven by means of a happy Baptism, will there secure for their relatives the blessings of Heaven and the light of the Faith.”

[130] § III. OF THE STATE OF CHRISTIANITY AMONG
THE AGNIÉS.

“ **A**S I was one day visiting the Villages that are within the province of my Mission,—a thing which I do every week, unless the bad weather makes it impossible for me,—I was strangely surprised at

ne me mette dans l'impossibilité de le faire: ie fus estrangement surpris de voir au milieu de la place d'un de ces Bourgs, vne grande Croix qu'on venoit d'y planter. D'abord ie me mis à genoux devant cette Croix, tant pour adorer mon Sauveur qui venoit prendre possession de ce païs, que pour en donner de la veneration aux Habitans: après quoy ie demanday qui estoit celuy dont la pieté s'estoit portée à planter cette Croix. On me répondit que la chose s'estoit faite par le consentement de tous les Habitans, & qu'on l'avoit iugée de tres-grande importance pour l'vtilité publique.

Vne devotion tout ensemble & si nouvelle parmy ces peuples, & si generalement receuë, me combla de ioye; & me porta à me faire instruire du motif [131] qu'ils avoient eu de l'établir. On me dit que celuy qu'ils reconnoissoient tous comme le prophete du païs, avoit appris en songe, qu'il falloit planter vne Croix au milieu du Bourg, parce qu'elle les protegeroit & les defendroit contre leurs ennemis, qui ne pourroient iamais les vaincre, tant qu'elle subsisteroit. Que cette Croix estoit la maistresse de la vie. Vous pouvez penser combien ce discours me surprit, & iusqu'où alla mon ravissement, de voir que l'ennemy mesme de la Foy estoit le premier à l'établir. Je pris de là fujet de les instruire du mystere de la Croix, & de leur confirmer ce que leur prophete clairement leur avoit dit, qu'elle estoit adorable, & veritablement la source de la vie.

Je ne sçeus pour lors que penser d'un songe si extraordinaire, auquel nos Sauvages, qui selon leur coustume le prennent pour vne Divinité, avoient si promptement & si fidelement obey, sinon que quoy

seeing, in the middle of the open space in one of these Villages, a large Cross that had just been erected there. I immediately knelt before this Cross, not only to adore my Savior who had just taken possession of this country, but to inspire in the Inhabitants veneration for the Cross; after which I asked who was the man whose piety had led him to erect it. They answered me that the thing had been done through the agreement of all the Inhabitants, and that it had been deemed of great importance for the public good.

“A devotion so new among those tribes, and at the same time so generally received, overwhelmed me with joy, and prompted me to inquire into the motive [131] which they had entertained in its establishment. I was told that he whom they all recognized as the prophet of the country had learned, in a dream, that a Cross must be planted in the middle of the Village, because it would protect them and defend them against their enemies, who would never be able to conquer them as long as it stood there; and that this Cross was the master of life. You can imagine how much this speech surprised me, and to what length my delight went at seeing that the very enemy of the Faith was the first to establish it. I thereupon took occasion to instruct them in the mystery of the Cross, and to confirm before them what their prophet had clearly told them,—that it was adorable, and truly the source of life.

“I knew not at that time what to think of so extraordinary a dream,—to which our Savages, regarding it, according to their custom, as a Divinity, had rendered such prompt and faithful obedience,—unless that, although it was the Demon himself who

que ce fust le Demon mesme qui eust donné ce sage conseil au faux prophete de cette Bourgade, j'avois quelque forte de raison d'en esperer un bon [132] fuccez: par ce que ie voyois que le Royaume de Sathan s'alloit détruire par luy mesme. En effet si la Croix est adorée comme le soubstien & l'apuy du païs, il est sans doute que le Christianisme y regnera bien tost: si la prophetie se trouue fausse, j'auray sujet de destruire le faux Dieu du païs, en decreditant le songe, pour y establir la Foy du vray Dieu de toute la terre.

Ie louë sa bonté infinie de l'ouverture qu'il nous donne pour entrer si aisement dans le cœur de tous nos Sauvages, & de la facilité que nous en avons à leur inspirer les parolles de la vie & du salut. Ie n'en ay trouvé que deux dans toutes nos Bourgades, qui ne m'ayent pas voulu écouter sur ces matieres importantes: l'un desquels est mort comme un reprouvé. En huit mois i'en ay baptisay cinquante trois, dont la plus-part estoient des enfans, qui sont morts aussi-tost apres auoir receu le Baptesme. Car cōme nous nous desions iustement de leur inconstance naturelle, i'en ay peu baptisé hors du danger de mort. La grande moisson qui commence à meurir, nous fournira [133] comme i'espere, dequoy travailler les deux annees suivantes. I'invite à vne recolte si abondante les ames genereuses & pleines de zele.

§. IV. LES EFFETS D'UNE PROVIDENCE ADMIRABLE DE DIEU SUR LE SALUT DE QUELQUES SAUVAGES.

DIEU souvent m'a conduit tout à propos pour le salut de quelques-uns, auxquels il ne restoit de vie, qu'au tant qu'il en falloit pour les disposer au Baptesme.

had given this sage counsel to the false prophet of that Village, I had some reason to hope for a good [132] result therefrom; because I saw that the Kingdom of Satan was about to be destroyed even by himself. Indeed, if the Cross is worshiped as the stay and support of the country, it is beyond doubt that Christianity will soon reign there; but if the prophecy prove false, I shall have ground for destroying the false God of the country by discrediting dreams, in order to establish there the Faith of the true God of all the earth.

“ I praise his infinite goodness for the opening he gives us for entering so easily into the hearts of all our Savages; and for the facility which we enjoy from him, in inspiring in them the words of life and of salvation. I have found only two persons, in all our Villages, who were unwilling to listen to me on these important matters, and one of them has died a reprobate. In eight months, I have baptized fifty-three persons, of whom the greater part were children who died immediately after receiving Baptism; for, as we justly distrust their natural inconstancy, I have baptized few who were not in danger of dying. The great harvest that is beginning to ripen will furnish us, [133] as I hope, a field for labor during the next two years. I invite souls generous and full of zeal to a harvest so abundant.”

§ IV. THE EFFECTS OF AN ADMIRABLE PROVIDENCE OF GOD ON THE SALVATION OF SOME SAVAGES.

“ **G**OD has often guided me quite opportunely for the salvation of some persons in whom there was left only so much life as was necessary to prepare them for Baptism.

Le fecond de Novembre 1669. ayant iugé à propos d'aller vifiter mes Sauvages, qui estoient à la pefche à dix lieuës du Bourg où ie demeure, eftant arrivé au lieu où ie les auois veu l'Efté paffé, ie fus fort furpris de n'y trouver perfonne. Mais comme ie m'en retournois pour aller paffer la nuit fous quelques écorces que j'avois remarquées en paffant, ie fus infpiré de fuivre un petit fentier que ie rencontray à l'écart, il me vint vne forte penfée, [134] que ie trouvois infailliblement ce que i'estois venu chercher de fi loin. Les feuls pas d'une perfonne que i'aperceus fraichement imprimez fur la neige, me porterent à m'abandonner à cette route inconnuë. Je penetray donc tout feul dans ces vaftes Forests: ce n'estoit pas neantmoins fans quelque forte inquietude, à caufe que la nuit n'estoit pas fort éloignée: enfin apres deux grandes lieuës de chemin i'arivay heureufement le Soleil couché, au lieu où les Sauvages avoient dreflé leurs Cabannes. Si tous ces pauvres Sauvages furent ravis de me voir; ie vous affeure que ie le fus encore beaucoup plus, de les avoir trouvez: mais tout le bon accueil qu'ils me firent, en me regalant de quelques petits poiffons, n'aporta pas tant d'adouciffement aux fatigues de mon voyage, que le Baptesme que ie dōnay à un petit enfant, qui quitta auffi toft après la terre pour aller au Ciel; & la penitence heureufe d'un moribond, qui auoit vefcu depuis long temps dans le libertinage affez ordinaire à ces peuples. Je crus auoir efté affez bien recompensé de mes peines, que d'avoir contribué au [135] falut de ces deux ames, qui auroient fans doute efté perduës pour toute eternité, fi la providence de Dieu ne m'euft conduit d'une maniere merveilleufe, où elles estoient.

“ On the second of November, 1669, thinking it best to go to visit my Savages who were fishing, ten leagues away from the Village where I dwell, I was greatly surprised, on arriving at the place where I had seen them in the preceding Summer, not to find any one there. But as I was turning back to go and pass the night under some pieces of bark that I had noticed in passing, I was inspired to follow a little path upon which I chanced at one side,—conceiving a strong expectation [134] that I should infallibly find what I had come so far to seek. Merely the steps of some person, which I perceived freshly imprinted in the snow, induced me to abandon myself to this unknown route. I accordingly penetrated all alone into those vast Forests, but not without some strong anxiety, for night was not far distant. At length, after a journey of two long leagues, I safely arrived, at Sunset, at the place where the Savages had erected their Cabins. If all those poor Savages were delighted to see me, I assure you I was still much more so at having found them. But all the kind reception that they gave me, regaling me with some little fishes, did not afford so great alleviation to the fatigues of my journey as the Baptism that I gave a little child,—who immediately afterward left the earth, to go to Heaven,—and the fortunate repentance of a dying man who had, for a long time, lived the licentious life that is common with these peoples. I thought myself sufficiently rewarded for my pains, in having contributed to the [135] salvation of those two souls,—who, without doubt, would have been lost for all eternity, had not God’s providence conducted me in a marvelous manner to the place where they were.

Vn guerrier qu'on rapportoit dangereusement malade, en passant par le Bourg où i'estois, y coucha feulement vne nuit: Comme i'en fus aduerty, ie me transportay aussi tost dans la Cabanne où il estoit, son mal me paroissoit estre sans remede. Je luy parlay fortement de son salut, & ie fus assez heureux pour en estre écouté avec plaisir. Je le dispose, en luy faisant faire des prieres à Dieu, à en obtenir la grace du Baptesme, & d'une bonne mort, & l'ayant quitté pour vne affaire pressante, avec dessein de revenir dans un moment, pour achever son instruction, & pour le baptiser, ie retournay aussi tost, & ne le trouvat plus, ie fus saisi d'une frayeur horrible, dans la crainte qu'il ne fust mort sans le Baptesme, par ma faute: mais i'appris qu'on l'avoit transporté dans un autre Bourg, éloigné de celui où il avoit passé la nuit, d'environ deux lieues & demie. Je m'y rends en diligence, & par [136] le plus grand bon-heur du monde, ie le trouvay encor en vie. Mon neveu, luy dit un de ses oncles, qui estoit de mes amis, voicy celui qui porte la parole de Dieu, qui te vient chercher sçachant le danger où tu es: & comme il veut te procurer un bon-heur eternal, écoute bien ce qu'il te dira, & ne manque pas de l'exécuter. Il témoigna qu'il m'écouterait volontiers. Je luy parlay donc de Dieu, & des grandes esperances que nous donne la Foy Chrestienne. Je le fis prier avec moy, & en suite ie le baptisay avec vne ioye incroyable. Ce fut la veille de sa mort, & de son bon-heur eternal.

I'en rencontray un autre en faisant mes visites ordinaires, que la misere avoit rendu aussi pâle & aussi defait qu'un mort. Je le saluai, & l'encourageay à souffrir son mal avec patience, n'ayant pas pour lors

“ A warrior who was being carried home dangerously ill, on passing the Village where I was, slept there one night only. When I was informed of this, I repaired immediately to the Cabin where he was. His illness seemed to me beyond remedy. I spoke to him earnestly about his salvation, and was so fortunate as to be listened to with pleasure. Causing him to offer up prayers to God, I prepared him to obtain from him the grace of Baptism and of a good death; then leaving him, to attend to an urgent matter,—and purposing to return in a moment, in order to finish his instruction and baptize him,—I came back very soon, and, finding him no longer there, was seized with a horrible fright, in the fear lest he had died without Baptism, through fault of mine. But I learned that he had been conveyed to another Village, distant about two leagues and a half from that in which he had passed the night. I repaired thither in haste, and, by [136] the greatest good luck in the world, found him still alive. ‘ My nephew,’ one of his uncles, who was a friend of mine, said to him, ‘ here is the man who bears the word of God; he has come to seek thee, knowing the danger thou art in; and, as he wishes to procure thee an eternal happiness, listen well to what he will tell thee, and fail not to put it in practice.’ He declared that he would willingly listen to me; and I accordingly spoke to him of God, and the great hopes given us by the Christian Faith. I made him pray with me, and then baptized him with incredible joy. This was the eve of his death and of his eternal happiness.

“ I met another man, while paying my ordinary visits, whom poverty had rendered as pale and emaciated as a corpse. I saluted him, and encouraged

le loisir de l'entre[te]nir. Dès le lendemain matin ie l'alay voir pour luy parler de son salut, à quoy il prit tant de plaisir, qu'il me pria de ne le point abandonner dans vne affaire si importante. Peu de iours apres se trouvant assez instruit, & fort touché, il m'enuoya un de [137] ses parens pour me prier de le venir baptiser. Quand ie le vis si resolu de faire tout ce que ie luy avois dit; & sur tout de ne point se iamais ferver de ceux qui invoquent les Demons dans leurs remedes, ie le baptisay, quoy que le danger de sa maladie ne parust pas encore si evident; mais afin qu'il profitast du peu de temps qui luy restoit à viure. En effet plus son mal s'augmentoit, & plus il pensoit à l'autre vie, & avoit moins de peine à quitter celle-cy. Si ie ne l'alloy visiter trois fois le iour, il m'envoyoit querer. Ca, mon frere, disoit-il prions Dieu: & il avoit si fort à cœur l'exercice de la priere, que si ie luy donnois quelques petites douceurs, que i'avois coustume de donner aux malades, il n'en vouloit point prendre, qu'il n'eust rendu auparavant ce petit hommage à Nostre Seigneur. Voicy ses bons sentimens, & ses prieres ordinaires qu'il faisoit pendant sa maladie. IESVS, disoit-il, toy qui es le Maistre de ma vie, ie te remercie d'avoir eu pitié de moy. Ie sçais maintenant que tu m'as aimé: car si ie fusse mort à la guerre, où i'ay esté si souvent, ie brûlerois à present [138] dans les feux d'enfer, qui ne s'esteignent point. Tu as eu la bonté de me prolonger la vie, pour quelque temps, & de m'envoyer un de ceux qui portent ta parole, & qui vont prescher la Foy par tout le monde, afin de m'instruire & de me baptiser: après quoy tu veux me faire quitter la terre pour me conduire au Ciel, où ie dois estre eternelle-

him to suffer his affliction with patience, having at that time no leisure to enter into discourse with him. On the next morning, I went to see him, in order to speak to him concerning his salvation,—wherein he took so much pleasure that he begged me not to leave him in so important a matter. A few days later, finding himself sufficiently instructed, and deeply moved, he sent one of [137] his relatives to me, to beg me to come and baptize him. When I saw him so resolved to do all that I had told him, and, above all, never to employ those who invoke the Demons in their remedies, I baptized him, although the danger of his disease did not yet appear so evident; but I did so, that he might profit by the little time there was left to him to live. In truth, the more his disease increased, the more he thought about the other life and the less difficulty he had in leaving this. If I did not go to visit him three times a day, he would send for me. ‘Come, my brother,’ he would say, ‘let us pray to God;’ and he had the exercise of prayer so much at heart that, if I gave him some little sweets that I was accustomed to give to the sick, he was unwilling to take any until he had first rendered this little homage to Our Lord. I give here his good sentiments and his customary prayers, which he was wont to offer during his illness. ‘JESUS,’ he would say, ‘thou who art the Master of my life, I thank thee for having taken pity on me. I know now that thou didst love me; for, had I died in the war, where I have so often been, I would be burning at this moment [138] in the fires of hell, which are never extinguished. Thou hast had the goodness to prolong my life for some time, and to send me one of those who bear thy word and go all

ment heureux. Je te remercie, IESVS, de t'estre souvenu de moy : ie me souviendray auffi de toy tant que ie viuray : Je t'offre de tout mon cœur ce que ie souffre : tu as souffert pour moy, parce que tu nous aimois : & moy ie souffre pour toy, parce que i'ay peché. Aye donc pitié de moy, oublie toy de mes pechez, & ne permets pas qu'ils m'entraînent dans les enfers.

Ces prieres me donnoient de la devotion, & m'obligeoient à l'aller voir autant de fois qu'il le defire-roit, auant que de mourir.

Il appella le peu de parens qu'il avoit, & leur dit, ie veux qu'on fçache que ie fuis Chrestien. Ainfi qu'on écoute la voix de ce Pere qui m'a baptisé, & qui m'ouvre le chemin du Ciel où est le bon-heur [139] eternal. Faites tout ce qu'il ordonnera pour mon enterrement ; car ie veux estre enterré comme les Chrestiens, & si vous m'aimez, vous ferez tous comme moy, & mourés tous Chrestiens.

Il fit venir en fuite la plus fervente de nos Chrestiennes, afin qu'elle publiast ce qu'il venoit de dire : & il luy donna le petit meuble qu'il avoit, crainte qu'on ne l'enterast avec luy, selon la coustume du païs. Il demanda dés-lors à estre transporté dans nostre Chapelle, afin d'y mourir & d'y estre enterré. Pour sa consolation ie l'entretins dans cette esperance, tant qu'il vescut : mais ie ne pûs luy accorder qu'une partie de ce qu'il demandoit, il y fut enterré. A chaque visite il me reiteroit souvent cette priere, disant que puis qu'il estoit tout à Dieu, il ne pouvoit mieux mourir que dans la maison de Dieu.

Je le veillay jusqu'à deux heures apres minuit. Il rendit son ame à Dieu le 27. Ianvier, & il estoit âgé

over the world to preach the Faith, in order that he might instruct and baptize me; after which thou wilt make me leave the earth, to conduct me to Heaven, where I am to be eternally happy. I thank thee, JESUS, for having remembered me; I will also remember thee as long as I live. With all my heart I offer thee my sufferings: thou didst suffer for me because thou lovedst us, and I, on my part, suffer for thee because I have sinned. Have pity on me, then; forget my sins, and suffer them not to drag me down to hell.'

" These prayers inspired me with devotion, and obliged me to go to see him as often as he wished, before he should die.

" He summoned the few relatives he had, and said to them: 'I wish it to be known that I am a Christian. Therefore let the voice of this Father be heard, who has baptized me, and who opens for me the road to Heaven, where there is eternal happiness. [139] Do all that he shall order for my burial; for I wish to be buried like the Christians. And if you love me, you will all do as I have done, and will all die Christians.'

" He then had the most fervent of our Christian women come to him, in order that she might publish what he had just said; and he gave her the few personal effects he had, for fear lest they might be buried with him, according to the custom of the country. He then asked to be carried into our Chapel, in order to die and be buried there. For his consolation, I kept him in this hope as long as he lived, but could grant him only a part of what he asked; he was buried there. This petition he often repeated to me at each visit,—saying that, since he

de trente huit ans, n'ayant vescu qu'un mois apres son baptême; & il passa tout ce temps avec autant de pieté qu'eust pû faire un tres-fervent [140] Religieux pour se disposer à la mort. Il fit aussi paroistre vne patience admirable dans des douleurs tres-violentes qu'il souffroit durant sa maladie. Il s'appelloit Tegannahkoïahfen; ie luy avois donné le nom de Jean au baptême.

Ie le fis apporter dans nostre Chapelle apres sa mort, où ayant demeuré exposé quelque temps, nos Chrestiens le porterent en terre avec le plus de solemnité qu'il nous fust possible. On portoit vne Banniere qui marquoit l'innocence baptismale qu'il avoit portée dans le Ciel. I'allumay tout ce que j'avois de Cierges, pour luy faire comme vne Chapelle ardente. La foule du peuple y fut si grande, que nostre Chapelle ne pouvoit tous les contenir. Ie trouvay que c'estoit vne occasion favorable de prescher, mesme aux Infidelles qui s'y trouverent en grand nombre. Mes Freres, leur disois-je, vous pleurez, & vous estes accablez de tristesse à la mort de vos parens: mais nous autres Chrestiens, nous chantons & nous nous jouissons, lorsque quelques-uns des nostres meurent, [141] ainsi que vous voyez maintenant. Les ames bien-heureuses qui sont au Ciel, ont déjà receu avec ioye celle de cet homme dont vous voyez là le corps: elle y est comblée d'une ioye qui ne finira iamais. Ces Cierges que vous voyez allumez, sont comme des estoilles du Ciel, où il est à present couronné de gloire; & cette belle estoffe dont ie l'ay couvert, n'est qu'une foible representation de la robe admirable & éclatante dont Dieu l'a revestu. Au reste, nous ne sommes venus icy, & nous n'avons quitté nos

was wholly God's, he could not die better than in the house of God.

"I watched with him until two hours after midnight. He gave up his soul to God on the 27th of January, at the age of thirty-eight years, having lived only a month after his baptism, all of which time he passed with as much piety as could have been shown by a very fervent [140] Religious in preparation for death. He also showed an admirable patience, in very violent pains suffered by him during his illness. He was called Tegannahkouahsen; I had given him the name of Jean at baptism.

"I had him carried into our Chapel after his death; and, after remaining exposed there for some time, our Christians bore him to the grave with all the solemnity that was possible for us. A Banner was borne, as emblem of the baptismal innocence that he had carried to Heaven. I lighted all the Candles I had, to make for him, a sort of *Chapelle ardente*. The crowd of people there was so great that our Chapel could not hold them all. I found that it was a favorable opportunity to preach, even to the Infidels who were present in great numbers. 'My Brothers,' I said to them, 'you weep, and you are overcome with grief at the death of your relatives; but as for us Christians, we sing and rejoice, just as you see us doing now, when any of our people die. [141] The blessed souls that are in Heaven, have already received with joy that of this man, whose body you see there. It is crowned with a joy that will never cease. These Candles which you see lighted are as stars of Heaven, where he is now crowned with glory; and this fine stuff with which I have covered him, is only a feeble represen-

parens, nos biens & la douceur de nostre patrie, que pour vous procurer à tous le mesme bon-heur que ie vous promets de la part de Dieu, & qui vous fera infailible, si vous écoutez sa parolle, & si vous obeïffez à sa loy avec fidelité.

Après ce petit discours, le Convoy marcha, & nous le suivions en chantant des Pfeumes, iusqu'au lieu où ce corps devoit estre enterré.

Peu de iours après un petit enfant de ses proches parens fut baptisé, & s'alla ioindre avec luy dans le Ciel.

[142] Dieu se servit de cette heureuse mort, pour toucher si fortement sa mere, qu'elle vint publiquement me presser de l'affocier à la compagnie de nos Chrestiens: mais quoy qu'elle eust esté fort instruite, toutesfois ie voulus differer encore son baptesme, ne pouvant à mon advis apporter trop de precaution pour accorder cette faveur, qui est d'autant plus estimée, qu'elle couste plus à obtenir.

Dans la mesme Cabanne, six personnes, tant adultes qu'enfans, moururent fort peu de temps après, ayans tous receu le saint Baptesme. Heureuse Cabanne d'avoir esté le sejour de tant de predestinez, vous meritez d'estre cent fois plus prisée, que tous les Palais des Grands.

Je finiray par le recit d'une mort qui ne fut pas moins precieuse devant Dieu. Il est vray qu'elle me fut assez sensible, parce que ie perdois le plus ferme appuy de cette Eglise naissante. C'estoit d'une ancienne Chrestienne, qui avoit toujours conservé une rare innocence, au milieu du libertinage & de l'impiété de [143] ceux de son país. Son plus grand vice, estoit de se mettre quelque fois en colere contre

tation of the admirable and shining robe with which God has clothed him. Moreover, we have come hither and have left our relatives, our property, and the comfort of our native land, only to procure for you all the same happiness,—which I promise you in God's name, and which will infallibly be yours if you listen to his word and obey his law with faithfulness.'

"After this little discourse, the funeral Procession set forth; and we followed it, singing Psalms, to the place where the body was to be interred.

"A few days afterward, a little child, one of his near relatives, was baptized, and went to join him in Heaven.

[142] "God made use of this blessed death to touch the man's mother—so powerfully, that she came publicly to urge me to associate her with the company of our Christians. But, although she had been well instructed, I nevertheless wished to defer her baptism still longer, as it was my opinion that I could not use too much precaution in granting this favor,—which is the more esteemed, the more it costs to obtain it.

"In the same Cabin six persons, adults as well as children, died very soon afterward, having all received holy Baptism. Happy Cabin, to have been the abode of so many predestined ones! You deserve to be a hundred times more prized than all the Palaces of the Great.

"I will finish with the account of a death that was not less precious before God. It is true, it was the cause of much grief to me, because I lost the firmest support of this new-born Church. It was the death of an old Christian woman, who had always preserved

ceux qui parloient mal de nostre Foy. Son zele estoit si grand pour l'augmenter, qu'elle preschoit par tout où elle rencontroit des auditeurs: mais elle estoit plus admirable lorsqu'elle s'acquittoit de cet employ dans la Chapelle, & qu'elle y expliquoit les tableaux qu'on y exposoit pour ce fuiet. Elle me venoit quelquefois trouver avec neuf ou dix ieunes filles, qu'elle avoit gagnées à la Foy. Tiens, mon frere, me disoit-elle, voilà de braves enfans que ie t'amene, enseigne leur bien les principes du Christianisme, & acheve ce que i'ay commencé. Elle commençoit & finissoit ordinairement ses entretiens, par leur representer fortement qu'il n'y avoit rien au monde de plus important que la Foy, & le service de Dieu. Aussi estant malade à la mort, c'estoit presque l'unique sentiment qu'elle imprimoit à ses deux filles; & elle le faisoit avec tant de zele & d'onction, que ses paroles penetroient leur cœur, & les remplissoient d'une consolation si sensible, que survenant [144] quelquefois lorsqu'ils estoient dans ce saint entretien, ie trouvois la mere & les filles toutes baignées de larmes.

Quoy qu'elle fut si fort incommodée, qu'à peine pouvoit-elle sortir de sa cabanne; toutefois elle ne manquoit iamais de venir tendre ses petits devoirs à Nostre Seigneur, au soir & au matin, dans la Chapelle; quelque vive douleur qu'elle ressentist, & quelque mauvais temps qu'il pût faire: & elle y demeurait ordinairement une demie-heure, à chaque fois.

Depuis qu'elle eut conçu l'esperance d'une vie immortelle, elle n'eut plus d'attache pour celle-cy, quoy qu'il soit naturel aux Sauvages d'establir leur felicité dans sa conservation. Dieu est le Maître de

a rare innocence in the midst of the licentiousness and impiety of [143] the people of her country. Her greatest vice was, that she sometimes became angry with those who spoke ill of our Faith. Her zeal was so great for its extension that she used to preach wherever she found auditors; but she was more worthy of admiration when she discharged this function in the Chapel, and explained the pictures there that were shown for this purpose. She sometimes came to find me, with nine or ten young girls that she had won over to the Faith. 'Here, my brother,' she would say to me, 'here are some fine children whom I bring to thee; teach them well the principles of Christianity, and finish what I have begun.' She commonly began and ended her talks by representing, with great earnestness, to her hearers that there was nothing in the world of greater importance than the Faith and the service of God. So when she was sick unto death, this was almost the only sentiment that she impressed on her two daughters,—doing it with so much zeal and unction that her words penetrated their hearts; and filled them with such tender consolation that, coming upon them [144] sometimes when they were engaged in this holy intercourse, I used to find mother and daughters all bathed in tears.

"Although she was so seriously indisposed that she could hardly leave her cabin, yet she never failed to come, morning and evening, to pay her little respects to Our Lord in the Chapel, however intense the pain that she felt, and however bad the weather might be; and she commonly remained there half an hour each time.

"Since she had conceived the hope of an immortal life, she felt no longer any attachment for this one,

nos vies, disoit-elle, ie suis tousiours preste de luy rendre quand il luy plaira, celle qu'il m'a donnée.

L'amour de la pureté que la Foy fit naistre en son ame, estoit si admirable, qu'au moindre mot qu'elle entendoit qui pût bleffer cette vertu, Ne scavez-vous pas, disoit-elle aux plus libertins, que ie suis Chrestienne, & que la Foy [145] m'est plus precieuse mille fois que la vie.

Elle s'estoit renduë la presence de Nostre Seigneur si familiere, qu'elle continua de s'entretenir avec luy, iusqu'à ce qu'elle luy rendist son ame. Elle mourut apres avoir receu tous les Sacrements qu'on administre en cette extremité; & elle nous laissa tout ensemble & le regret de sa perte, & la consolation du bon-heur dont ie croy qu'elle iouït dans le Ciel.

§. V. DU ZELE ADMIRABLE QUE NOS CHRESTIENNES
ONT MONTRÉ DANS LA DEFFENSE DE LEUR
FOY, PAR LES DISPUTES CONTRE LES
HOLANDOIS, & DE LEUR FERVEUR
EN D'AUTRES RENCONTRES.

IL n'est pas croyable combien le voisinage des Hollandois nuit à la Foy, soit à cause de l'eau-de-vie qu'ils vendent à nos Sauvages, qui leur est vne source eternelle de debauches, soit parce qu'ils tâchent de leur donner de mauvaises impressions de nostre Religion. Il [146] est vray que depuis quelque temps ils sont plus reservez en cette matiere, parce qu'ils ont souvent éprouvé que la fermeté & la capacité mesmes de nos Chrestiens leur ostioient toute esperance de pouvoir les ébranler. l'en rapporteray quelques exemples, qui feront voir tout ensemble & l'impiété de ces Heretiques, & la pieté de nos Chrestiens.

although it is natural for the Savages to base their happiness on its preservation. 'God is the Master of our lives,' she would say; 'I am always ready to give back to him, when he pleases, that which he has given me.'

"The love of purity which the Faith caused to spring up in her soul was so admirable that, at the least word that she heard which could wound this virtue, she would say to the more licentious ones: 'Do you not know that I am a Christian, and that the Faith [145] is a thousand times more precious to me than life?'

"She had rendered Our Lord's presence so familiar to her that she continued to talk with him up to the moment of rendering up her soul. She died after receiving all the Sacraments that are administered in case of extremity, leaving with us at the same time regret at her loss, and consolation at the happiness which I believe she is enjoying in Heaven."

§V. OF THE ADMIRABLE ZEAL WHICH OUR CHRISTIAN WOMEN SHOWED IN THE DEFENSE OF
THEIR FAITH, BY DISPUTES WITH THE
DUTCH, AND OF THEIR FERVOR
ON OTHER OCCASIONS.

"It is beyond belief how much the neighborhood of the Dutch injures the Faith,—both on account of the brandy that they sell to our Savages, which is to the latter an unending source of debauchery, and because they try to give them bad impressions of our Religion. It [146] is true that for some time the Dutch have been more guarded in this matter, because they have often found by experience that the firmness and ability even of our Christians took

Vn iour que ces ennemis de la Foy s'apperceurent qu'une bonne femme portoit par tout où elle alloit, une image de la sainte Vierge, pour ne perdre iamais de veüe celle en qui elle avoit apres IESVS-CHRIST, toute son esperance; ils firent tout l'imaginable pour la destourner de cette sainte pratique: & comme ils virent en mesme temps que la pieuse coustume de nos Ch[r]estiennes estoit de porter un Chapelet au col, pour faire une profession publique de leur Religion, ils tâcherent de les en détourner par des paroles artificieuses, & colorées d'une fausse apparence de pieté. N'est-ce pas idolatrer, leur disoient-ils, que de rendre à une creature l'honneur, qui n'est deu qu'à Dieu seul: [147] & que vous estes mal-heureuses d'estre tombées entre les mains de gens, qui au lieu de vous retirer de l'idolatrie, vous y engagent tout de nouveau? En quel lieu de l'Escripture ont-ils veu que Dieu nous ordonne de le prier sur quelque petits morceaux de bois, tels que vous les portez sur vous? Ces choses sont des ouvrages de l'esprit humain, & non des loix du Seigneur.

Une de nos Chrestiennes qui estoit presente, ne pût souffrir un discours si impie une iuste indignation luy fit prendre aussi tost la parole pour toutes les autres, & la porta à répondre aux Heretiques en ces termes. Certainement vous montrez ou que vous avez bien peu d'esprit, ou que vous croyez que nous sommes bien peu éclairées dans nostre foy. Pensez-vous que nous honorions la sainte Vierge comme la Maistresse de nos vies? Vous vous trompez: nous sçavons trop bien le culte que nous devons à Dieu, pour le rendre à une creature. Nous n'ignorons pas que c'est luy seul qui a créé toutes choses; & qu'ainsi c'est luy

from their opponents all hope of being able to shake them. I will relate some examples of this, which will show at the same time the impiety of those Heretics and the piety of our Christians.

“ One day when those enemies of the Faith perceived that a good woman wore, wherever she went, an image of the blessed Virgin, that she might never lose sight of her in whom, next to JESUS CHRIST, she reposed all her hope, they did everything imaginable to make her discontinue this holy practice. And when they saw, at the same time, that it was the pious custom of our Christian women to wear a Rosary at the neck, in order to make a public profession of their Religion, they tried, by words that were guileful and colored with a false appearance of piety, to turn them from this practice. ‘ Is it not worshipping idols,’ they asked them, ‘ to render to a created being the honor that is due to God alone? [147] And are you not unfortunate in having fallen into the hands of people who, instead of reclaiming you from idolatry, engage you in it anew? In what passage of Scripture did they see that God orders us to pray to him over some little pieces of wood, such as you wear upon you? These things are works of the human mind, and not laws of the Lord.’

“ One of our Christian women who was present could not suffer such an impious discourse; a righteous indignation made her immediately take the word, on behalf of all the rest, and prompted her to answer the Heretics in these terms: ‘ You certainly show either that you have very little sense, or that you believe us to be very little enlightened in our faith. Do you imagine that we honor the blessed Virgin as the Mistress of our lives? You are deceived.

feul que nous devons honorer comme [148] nostre souverain Seigneur: Mais comme il a voulu se faire homme, pour nous sauver, & qu'il a choisi Marie pour estre sa Mere, n'est il pas raisonnable que nous l'honorions en cette qualité. Si IESVS-CHRIST son Fils la luy mesme honorée, si les Anges & les Saints luy rendent leurs respects dans le Ciel; pourquoy ne luy rendrons-nous pas nos devoirs sur la terre? Au reste ce Chapelet que nous portons, nous sert pour luy rendre tous les iours un nombre réglé de nos hommages. Son image que nous avons si souvent devant les yeux, la represente elle mesme à nostre esprit, & renouvelle dans nos cœurs l'amour, la confiance & le respect que nous devons avoir pour la Mere de nostre Sauveur.

Cest ainsi que le zele de cette bonne Chrestienne triompha de la malice de ces Heretiques, qui n'oseroient plus s'exposer vne autre fois à la confusion qu'ils venoient de recevoir.

La mesme chose arriva à quelques autres Hollandois, qui s'efforcèrent de decrediter dans l'esprit de nos bonnes Sauvages, l'usage qu'elles avoient de [149] porter un Crucifix à leur col. Vous estes bien simples, leur disoient-ils, de croire qu'il faille honorer du bois & de l'airain: comme si c'estoient les maistres de nos vies. A quoy vne des plus zelées de nos Chrestiennes répondit en ces termes. Quâd nous prions prosternez devât cette Croix, nous ne nous adreßsôs pas à ce bois, ou à ce cuivre, comme à celui qui nous a fait ce que nous sommes: car nous sçavons trop bien que Dieu qui est l'auteur de nos vies, est un pur esprit, qui ne se peut voir des yeux du corps, que nous ne verrons comme il est, que dans le Ciel.

We know too well the worship that we owe to God, to bestow it on a creature. We are not ignorant that it is he alone who has made all things; and that therefore it is he alone whom we ought to honor as [148] our sovereign Lord. But as he was willing to make himself man for our salvation, and as he chose Mary to be his Mother, is it not reasonable that we should honor her in that capacity? If JESUS CHRIST, her Son, has himself honored her, if the Angels and the Saints pay her their respects in Heaven, why shall not we render her our homage on earth? As for the rest of your reproaches, this Rosary that we wear aids us in paying to her every day a fixed number of our acts of devotion. Her image, which we have so often before our eyes, recalls her herself to our minds, and renews in our hearts the love, the confidence, and the respect that we ought to have for our Savior's Mother.'

"It is thus that the zeal of that good Christian woman triumphed over the malice of those Heretics, who dared not expose themselves a second time to the confusion which they had just experienced.

"The same thing happened to some other Dutchmen who endeavored to discredit, in the minds of our good Savage women, the custom that they had of [149] wearing a Crucifix at the neck. 'You are very simple-minded,' they said to them, 'to believe it necessary to pay honor to wood and brass, as if they were the masters of our lives.' To this one of the most zealous of our Christian women made answer as follows: 'When we pray, prostrated before this Cross, we do not address ourselves to this piece of wood or copper, as to him who has made us what we are; for we know too well that God, who is the

Nous n'ignorons pas que le bois & le cuivre font bien moins que nous, & qu'ils ne peuvent rien : mais nous portons ce Crucifix, parce qu'en le voyant nous nous ressouvonnons que IESVS-CHRIST a esté attaché à vne Croix, & qu'il y est mort pour nous donner la vie, & nous meriter le Paradis : c'est pour ce fuiet que nous l'aimons & l'adorons en cette Croix, comme nous l'adorons dans le Ciel.

Vne réponse si sage, & si pleine de pieté, toucha quelques-vns de ces Heretiques, [150] & ferma la bouche aux autres, & ils furent tous contraints par la force de la verité, de leur dire qu'elles avoient raison d'en agir ainsi, & qu'elles estoient fort bien instruites.

Nos Chrestiennes neantmoins ne se contenterent pas d'avoir ainsi vaincu les ennemis de nostre Foy ; mais pour les empêcher de leur tenir vne autre fois de tels discours, la plus fervente d'entre-elles, nommée Marie, les entreprit hautement, & leur dit avec vne force digne de son zele ; vous nous pressez de ne pas écouter la voix de ceux qui nous portent la parole de Dieu. Est-ce vous que nous écouterons ? Vous dis-je, qui ne nous avez iamais enseigné qu'à mal faire ? Vous qui ne cherchez que nos Castors & non pas le salut de nos ames ? Vous qui nous chassez mesme du lieu de vos prieres, lorsque nous y voulons entrer, comme si nous le devons profaner ? Vous enfin que le seul interest attire en ce país, & non le zele de la Foy ? Les Peres qui nous instruisent n'estant venus ches nous que pour nous enseigner la verité, & le chemin du Ciel, n'ont quitté [151] leur país & leurs amis, que pour travailler au salut de nos ames : c'est ce qu'ils cherchent vniquement : ils ne

author of our lives, is a pure spirit who cannot be seen with the eyes of the body, and whom we shall not see as he is except in Heaven. We are not ignorant that wood and copper are far inferior to ourselves, and that they have no power; but we wear this Crucifix because, at sight of it, we are reminded that JESUS CHRIST was fastened to a Cross, and that he died there, to give us life and earn Paradise for us. That is why we love and adore him on this Cross, as we adore him in Heaven.'

"An answer so wise and full of piety touched some of those Heretics, [150] and closed the mouths of the others; and they were all constrained, by the force of truth, to tell the women that they were right to act thus, and that they were very well instructed.

"Our Christian women, however, did not content themselves with having thus vanquished the enemies of our Faith; but, in order to prevent them from uttering such words to them a second time, the most fervent among them, named Marie, took them boldly in hand, and said to them, with an energy worthy of her zeal: 'You urge us not to listen to the voice of those that bear the word of God. Is it you that we shall listen to—you, I say, who have never taught us anything but wrong-doing? You, who seek only our Beavers, and not the salvation of our souls? You, who even drive us away from the place of your prayers, when we wish to enter there, as if we would profane it? You, in fine, whom interest alone attracts to this country, and not zeal for the Faith? The Fathers who instruct us, having come to our country only to teach us the truth and the way to Heaven, have left [151] their country and their friends only to work for the salvation of our souls;

nous parlent iamais ny de Castor, ny de Pourcelaine, ny de tout ce que nous estimons le plus, sinon pour nous porter à les mépriser, & à n'estimer que le Ciel. C'est dans cette veüe qu'ils nous disent si souvent, que tous les biens de cette vie sont peu stables, qu'il les faudra quitter à la mort, & qu'il faut desirer vniquement vne vie eternelle, & les biens du Paradis que nous ne perdrons iamais. Ils nous traitent mesme avec respect, & iamais ils ne sont plus aises que quand nous allons à la Chapelle pour nous y faire instruire: ainfi comme ils nous donnent les biens du Ciel, sans nous demander ceux de la terre; il est claire que nous devons leur donner toute creance, plutôt qu'à vous. Nous sommes tous resolus de leur obeïr, & de croire tout ce qu'ils nous diront; parce qu'ils ne nous diront rien qui ne soit pour le salut de nos ames; & que nous voulons estre bien-heureux avec eux dans le Ciel. Pour vous autres, vous ferez tous damnez; car ie sçay que [152] vous ne valez rien, & que vous ne tâchez qu'à nous corrompre. Sçachez donc qu'apres vostre mort, l'Enfer sera vostre partage, comme il est l'eternelle demeure des méchans que vous imitez.

Ces Heretiques surpris de la fermeté de cette femme, se contenterent de luy dire, que s'ils faisoient des fautes, ils en demandoient pardon à Dieu. Oüy mais, adjousta cette Chrestienne, vous ne vous confessez pas: & c'est neantmoins le seul remede qui efface les pechez.

Dans le temps de cette dispute, comme la Cloche eût sonné pour aller au Presche cette femme y entra avec les Heretiques qu'elle venoit de vaincre, & s'estant placée au milieu de l'assemblée, elle se mit

that is what they seek solely, never speaking to us of Beaver or Porcelain, or anything that we value most highly, except to persuade us to despise these things and to value Heaven alone. It is with this view that they tell us so often that all the good things of this life are of little stability, and that we shall be forced to give them up at death; and that we must desire solely an eternal life and the blessings of Paradise, which we shall never lose. They even treat us with respect, and are never more pleased than when we go to Chapel to receive instruction. Therefore, as they give us the good things of Heaven, without asking us for those of earth, it is clear that we are bound to give our entire trust to them, rather than to you. We are all resolved to obey them, and to believe all that they shall tell us; because they will tell us nothing that is not for the salvation of our souls, and because we wish to be blessed with them in Heaven. As for you people, you will all be damned; for I know that [152] you are worthless, and that you try only to corrupt us. Know then that, after your death, Hell will be your lot, as it is the eternal abode of the wicked men whom you imitate.'

"The Heretics, surprised at that woman's firmness, contented themselves with telling her that, if they committed faults, they were wont to ask pardon of God. 'Yes, but you do not practice confession,' added this Christian woman; 'and that is, after all, the only remedy that wipes out sins.'

"During this debate, as the Bell had rung for Divine worship, the woman went to it with the Heretics whom she had just worsted; and taking her place in the midst of the assembly, she knelt down

aussi tost à genoux, à la veuë de tout le monde: commença de reciter son Chapelet, ce qu'elle fit avec vne grande devotion tout le temps que le Ministre prescha: en fuite dequoy, comme elle vit qu'on alloit par le Temple recueillir les charitez du peuple, elle y contribua comme les autres.

Vne conduite si sainte & si genereuse ravit tellement les Hollandois, que les [153] uns la prioient de leur enseigner la maniere dont elle prioit Dieu: d'autres la prioient instamment de leur vendre la petite statuë de Nostre-Dame qu'elle avoit, & que la Mere Superieure des Vrfulines de Quebec luy avoit envoyée: mais elle protesta tousiours qu'elle ne s'en deferoit iamais, qu'avec la vie: & comme on la pressoit de dire comment elle honoroit la Sainte Vierge; Voicy, répondit-elle, ce que ie luy dis: Marie, qui es Vierge, tu as IESVS-CHRIST pour Fils: ainsi exhorte-le de nous accorder ce que nous luy demandons. Remarquez, adjoûta-t'elle, que par là ie ne dis pas qu'elle soit Dieu; mais seulement qu'elle prie Dieu pour nous, afin qu'il nous fasse la grace de bien mourir. Or Dieu ne luy refusera rien, parce que c'est sa Mere, & une Mere qu'il aime seule, plus que tous les hommes ensemble. Ainsi Marie s'adresse à son Fils IESVS-CHRIST, & luy dit, mon Fils, ie veux faire du bien à ceux qui implorent mon assistance: c'est pourquoy ie vous prie de me donner ce que ie vous demande pour eux. Alors le Fils dit, ma Mere, [154] disposez de mes graces en faveur de qui vous le voudrez: tout est à vous.

Comme elle eut dit ces choses, à ces Heretiques: une femme Hollandoise, qui l'avoit écoutée, la mena dans sa maison, & luy dit, continuë comme tu fais,

at once, in sight of all the people, and began to recite her Rosary, which she continued with great devotion all the time while the Minister preached. After this, as she saw some one going through the Temple collecting the people's alms, she contributed thereto like the others.

"A demeanor thus holy and noble-minded so charmed the Dutch that [153] some begged her to teach them her way of praying to God; and others besought her earnestly to sell them the little statue of Our Lady that she had, which the Mother Superior of the Ursulines of Quebec had sent her; but she always protested that she would never part with it, except with her life. When she was urged to tell how she honored the Blessed Virgin, she answered: 'This is what I say to her: "Mary, thou who art a Virgin, thou hast JESUS CHRIST as a Son; therefore exhort him to grant us what we ask of him." Observe,' added she, 'that by this I do not say that she is God, but only ask her to pray to God for us, in order that he may grant us the grace of a good death. Now God will not refuse her anything, because she is his Mother, and a Mother whom alone he loves more than all the people taken together. And so Mary addresses her Son JESUS CHRIST, and says to him: "My Son, I wish to do a kindness to those who are imploring my aid; that is why I pray you to grant me what I ask you for in their behalf." Then the Son says: "My Mother, [154] dispose of my favors for the benefit of whomsoever you shall desire; all is yours."'

"When she had said these things to those Heretics, a Dutch woman, who had listened to her, led her into her house and said to her: 'Continue, as

à bien deffendre la foy Catholique: c'est l'vnique creance & la veritable. Je n'ay point d'autre Religion que la tienne: écoute tousiours celuy qui t'enfeigne. En fuite elle luy montra des Images, des Crucifix & des Chapellets qu'elle auoit. C'est pour te faire voir, luy dit elle, que ie prie comme toy, & que ie croy ce que tu crois. Apres ce petit entretien, qui combla de joye cette bonne Sauvage, la Hollandoise la regala de quelques fruits.

Il est arrivé plusieurs fois que quelques-uns ayant menacé nos Chrestiennes, que leur zele dans la foy leur pourroit bien couster la vie; elles répondoient toutes avec une generosité égale à celle des Martyrs; Que la vie ne leur estoit plus rien depuis qu'elles l'avoient consacrée à Dieu dans le Baptesme.

Marie Tfiacientes adjoûta, que quant on devroit luy couper les bras & les jambes, [155] on luy arracheroit plustost la vie, que la foy; elle donna bien-tost après des preuves d'une si genereuse resolution.

Quatre determinez resolurent de l'enyvrrer. On l'invite pour cet effet à un festin qui se faisoit dans le Bourg, & où l'on devoit boire de l'eau de vie: elle y va, sans rien sçavoir du mauvais dessein qu'on avoit concerté. Tous les conviez estans assis à terre sur des nattes, à leur ordinaire, on commence à boire. Son tour vint: elle refusa de prendre de l'eau de vie. L'ay fait, adjoûta-t'elle, assez de follies en cette matiere, avant mon baptesme: Je suis resoluë d'estre plus sage, que je ne l'ay esté sur ce point. On la presse: elle refuse constamment de le faire. On la menace de la maltraiter: elle dit qu'elle ne craint rien au monde que le peché. Des menaces on en vient aux effets: elle soûtient toutes les insultes avec

you are doing, to defend the Catholic faith well; it is the only and the true belief. I have no other Religion than thine. Always listen to him who teaches thee.' Then she showed her some Images, Crucifixes, and Rosaries that she had. 'It is to let thee see,' said she to her, 'that I pray as thou dost, and that I believe what thou believest.' After this little talk, which filled that good Savage woman with joy, the Dutch woman regaled her with some fruits.

"It several times happened that, when some people had threatened our Christian women, saying that their zeal in the faith might well cost them their lives, they would all answer, with a noble spirit equal to that of the Martyrs, that life was no longer anything to them, since they had consecrated it to God in their Baptism.

"Marie Tsiaouentes added that, even if one were to cut off her arms and legs, [155] he would wrest her life from her sooner than the faith. Soon afterward, she gave proofs of such a high-spirited resolution.

"Four determined men resolved to make her drunk. To this end she was invited to a feast which was given in the Village, at which brandy was to be drunk. She went, without knowing anything about the evil design that had been concerted. When all the guests had taken their seats upon mats on the ground, in their usual manner, the drinking began. Her turn came, and she refused to take any brandy. 'I had,' she added, 'committed enough follies in this matter before my baptism. I am resolved to be more discreet than I have been in this respect.' They pressed her, but she steadfastly refused to do it. On being threatened with ill treatment, she said

vn courage invincible: enfin ces quatre débauchez la prennent, l'un par les bras, l'autre par la teste, & le troisiéme par le milieu du corps, pendant que le dernier tâche de luy verser de l'eau de vie dans la bouche; mais elle tint les dents [156] si ferrées qu'il leur fut impossible de luy en fair avaler une seule goutte.

Ce n'est pas la seule occasion où cette genereuse Chrestienne a donné des preuves de son courage; & son exemple a tellement animé toutes les autres, qu'il n'est point d'insultes ny de violences qui puissent ébranler leur fermeté.

Vn iour quelques-unes ayant esté invitées à un festin, où elles avoient tout sujet de croire que tout seroit dans l'ordre, & que l'on ne souffriroit rien qui pût blesser l'innocence & la pureté du Chrétianisme; parce que ce festin se faisoit chez une Chrestienne desia avancée en âge. Mais elles furent bien surprises d'entendre que le Sorcier qui présidoit à ce festin, declara d'abord qu'il estoit ordonné pour retablir la santé d'une personne malade. Au mesme tēps Marie Tsiatientes se leve, & dit tout haut, qui est vray Chrestien qu'il me suive, & qu'il forte avec moy: Pour ceux qui ne le font que de nom, ils peuvent demeurer à ce festin superstitieux. Elle fut suivie de quatre ou cinq des conviées. Vne resolution si ferme & si extraordinaire en ce païs, donna de l'étonnement [157] & de l'admiration à toute la compagnie, qui ne pouvoit assez s'étonner comme des femmes avoient osé faire une chose qui passe chez ces Peuples pour une faute capable de diffamer celui qui y tombe; c'est pour ce sujet qu'on les traite comme des personnes qui n'ont ny jugement ny

she feared nothing in the world but sin. From threats they proceeded to deeds. She bore all their insults with an invincible courage. Finally those four dissolute men seized her, one by the arms, another by the head, and the third around the waist, while the last tried to pour some brandy into her mouth; but she kept her teeth [156] so tightly closed that it was impossible for them to make her swallow a single drop of it.

“That is not the only occasion on which this noble-spirited Christian has given proofs of her courage; and her example has so animated all the others that there are no insults or acts of violence that can shake their firmness.

“One day some of them were invited to a feast, where they had every reason to believe that all would be orderly, and nothing allowed that could wound the innocence and purity of Christianity; for the feast was held at the house of a Christian woman already advanced in years. But they were much surprised to hear the Sorcerer who presided at this feast declare, at the opening, that it was ordered for restoring health to a sick person. At the same time, Marie Tsiaouentes arose, and said aloud: ‘Whoever is a true Christian, let him follow me, and go out with me. As for those who are such only in name, they can remain at this superstitious feast.’ She was followed by four or five of the female guests. A resoluteness so firm, and so unusual in this country, caused astonishment [157] and admiration in all the company,—who could not sufficiently wonder how women had dared to do a thing which passes, among these Peoples, for a fault that is sufficient to make infamous the one who commits it. It is on this

honnesteté dans leur conduite, & qui ne sçavent pas vivre: On dit qu'elles ne doivent pas s'étonner si elles sont pour la plus part, ou pauvres, ou captives, ou abandonnées de tout le monde: mais ces bonnes Chrétiennes n'opposent à tous ces reproches qu'une patience & une fermeté qui surprend tous ceux qui tâchent en vain de les ébranler.

On nous a appris, disent-elles ordinairement en ces occasions, que I. Christ & les premiers Chrétiens, n'ont pas été mieux traités que nous; il ne nous peut rien arriver de si fâcheux, que nous ne soyons prestes de le recevoir de la main de Dieu, il nous suffit que notre pauvreté ne luy déplaisît pas, & qu'elle ne nous empêchera pas d'être bonnes Chrétiennes: cela seul nous la rend agreable. Nous n'attendons pas de ceux qui nous instruisent, & [158] qu'ils nous donnent les richesses de la terre; nous nous contentons qu'ils travaillent à nous mettre en possession de celles du Ciel. Pour ce qui est des Coustumes de nostre país, nous ne refusons pas de nous accommoder à celles qui sont conformes à la raison, & à la Loy de Dieu: mais nous ne pouvons nous refoudre d'observer celles qui blessent l'une & l'autre.

Il n'est pas concevable combien le zele de ces bonnes Chrétiennes m'a donné de consolation, & combien il m'a animé à les ayder, au peril mesme de ma vie.

Il semble mesme que les meres inspirent cette grandeur d'Ame à leurs petits enfans. Vn d'entr'eux récemment baptisé tenant un iour un Crucifix en la main, & se reffouvenant des insultes & des outrages que sa mere recevoit ordinairement pour la Foy

score that they are treated as persons having neither judgment nor honesty in their conduct, and not knowing how to order their lives. It is said that they must not be surprised if they become, for the most part, either poor, or captives, or are abandoned by every one; but those good Christian women offer to all these reproaches only a patience and firmness that surprise all who try, in vain, to make them waver.

“ ‘We have been told,’ they usually say on these occasions, ‘that Jesus Christ and the first Christians were not better treated than we. Nothing can happen to us so grievous that we are not ready to receive it from God’s hand; it suffices for us that our poverty is not displeasing to him, and that it does not hinder us from being good Christians; that fact alone makes it agreeable to us. We do not expect from those who instruct us, [158] that they will also give us earthly riches; we are content that they labor to put us in possession of those of Heaven. As far as the Customs of our country are concerned, we do not refuse to adapt ourselves to those that are in conformity with reason and the Law of God; but we cannot make up our minds to observe those that violate both.’

“ It is inconceivable how much consolation the zeal of these good Christian women has given me, and how much it has animated me to aid them, even at the peril of my life.

“ It even seems that the mothers inspire this greatness of Soul in their little children. One of the latter, recently baptized, holding a Crucifix in his hand one day, and remembering the insults and outrages that his mother was accustomed to receive for the Christian Faith, said to our Lord: ‘O Jesus,

Chrestienne, disoit à nostre Seigneur: O Iesus, toy qui est le maistre de nos vies, tu as bien souffert; car on t'a cloué à une Croix, on t'a couronné d'épines, & enfin on t'a fait cruellement mourir; la mesme chose qui ta causé la mort, est ce qui cause à ma mere [159] de si grans déplaisirs. Cette bonne mere estoit dans un coin de la cabanne, d'où sans estre veuë de l'enfant, elle entendoit avec une joye incroyable le pieux entretien qu'il avoit avec son Dieu; & ce fut elle-mesme qui me le rapporta peu de jours apres.

Ie ne baptisay qu'à Pasque dernier cette femme Chrestienne; & comme ie faisois difficulté d'accorder la mesme grace à ses enfans; elle, & sa mere qui estoit presente, m'en firent des prieres si pressantes, que ie me laissay vaincre à leur pieté. Tu voy, me disoient-elles, nos enfans, que nous aimons comme nous mesmes, & à qui nous ne voulons pas moins de bien qu'à nous, tu sçais les dangers de mort où nous sommes tous les iours à cause de l'ennemi qui nous tuë par tout où il nous rencontre, & qui peut estre viendra bien-tost nous assieger iusques dans nostre Bourg: tu fais cependant de la difficulté de baptiser ces petits innocens: sçache que s'il arrive qu'ils meurent sans baptesme, tu en répondras devant Dieu, & que nous nous eleverons alors contre toy pour te le reprocher: parle, qu'est-ce [160] qui t'empesche de leur faire le mesme bien qu'à nous? tu sçais qu'ils le meritent mieux que nous; car nous avons péché; & eux n'ont point encore assez de raison pour estre capables d'offenser Dieu. Si tu nous as aimé iusqu'à nous procurer un si grand bien, tu dois aimer encore plus ces innocens, & ne le leur pas

thou who art the master of our lives, thou hast, indeed, suffered; for thou wast nailed to a Cross, crowned with thorns, and at last cruelly put to death. The same thing that caused thy death, is what causes my mother [159] such great afflictions.' That good mother was in a corner of the cabin, where, without being seen by the child, she heard with an incredible joy the pious intercourse that he had with his God; and it was she herself who reported it to me a few days after.

"It was only last Easter that I baptized this Christian woman; and as I showed some reluctance to grant the same favor to her children, she and her mother, who was present, petitioned me so urgently to do so, that I allowed myself to be overcome by their piety. 'Thou seest our children,' said they to me, 'whom we love as ourselves, and to whom we wish well no less than to ourselves. Thou knowest the mortal dangers we are in every day because of the enemy, who kills us wherever he chances upon us, and who will perhaps soon come to lay siege to us here in our Village; and yet thou raisest objections to the baptizing of these little innocents. Know that, if it come to pass that they die without baptism, thou shalt answer for it before God, and we will rise up against thee to reproach thee with it. Speak, what is it [160] that prevents thee from conferring on them the same blessing as on us? Thou knowest they deserve it more than we; for we have sinned, while they have not yet sufficient reason to be able to offend God. If thou didst love us enough to procure us so great a good, thou shouldst love these innocent ones still more, and not refuse it to them.' This speech alike surprised and touched

refufer. Ce difcours me furprit, & me toucha également; de maniere que ie fus contraint de baptifer les deux plus jeunes de fes enfans, & de differer les autres, iufqu'au temps où ils feroient fuffifamment inftruits.

Le premier de ces jeunes enfans, âgé de quatre ans, qui eft celuy dont ie viens de parler, fut nommé Athanafe; & l'autre âgé feulement de deux ans, receut le nom d'André, & il fait defia paroiftre tant d'ardeur pour la Foy, que comme il ne peut pas encore parler, il fait fuppléer fa main au defaut de fa langue, allant luy-mefme prendre le bras de ceux qu'il voit manquer à faire le figne de la Croix, & le leur portant au front, il les oblige à s'acquiter de ce devoir. Je l'ay veu de mes yeux avec plaifir.

[161] §. VI. DU NOMBRE DES AGNIÉS BAPTISEZ, DES MOYENS DONT ON SE SERT POUR LEUR CONVERSION, & DES GRANDES ESPERANCES QU'ILS EN DONNENT PAR LE CHANGEMENT TOUT EXTRAORDINAIRE QUI S'EST FAIT DANS LEURS ESPRITS.

NOVS ne fommes pas au temps des Apoftres, & de l'Eglife naiffante, lors que pour établir la foy de IESVS-CHRIST dans l'efprit des peuples, Dieu operoit des prodiges dans toute la nature, & que les graces du Chriftianifme trouvoient des cœurs difpofez par les miracles à recevoir vne loy fi merueilleufe. Vn Sermon de faint Pierre fut fuivy de la conversion de trois mille hommes; & les difcours des Apoftres auoient tant de force & de pouvoir fur les efprits, qu'il n'eftoit rien de plus ordinaire, que de voir des gens convaincus & touchez de ce qu'ils auoient

me, so that I was constrained to baptize the youngest two of her children; and to defer the others until such time as they should be sufficiently instructed.

“The first of these young children, aged four, who is the one of whom I have just spoken, was named Athanase. The other, aged two only, received the name of André; and he already shows so great ardor for the Faith that, as he cannot yet talk, he makes his hand supply the defect of his tongue. He himself goes and takes the arm of any one who, as he sees, fails to make the sign of the Cross; he raises it to that person’s forehead, and compels him to acquit himself of this duty. I have, with pleasure, seen this with my own eyes.”

[161] §VI. OF THE NUMBER OF THE AGNIÉS BAPTIZED, OF THE MEANS THAT ARE USED FOR THEIR CONVERSION, AND OF THE GREAT HOPES THERE-OF WHICH THEY GIVE, THROUGH THE QUITE EXTRAORDINARY CHANGE THAT HAS TAKEN PLACE IN THEIR DISPOSITIONS.

“WE are not in the time of the Apostles and of the nascent Church, when, in order to establish the faith of JESUS CHRIST in the minds of the people, God wrought prodigies in all nature; and when the graces of Christianity found hearts disposed by means of the miracles to receive so marvelous a law. A Sermon by saint Peter was followed by the conversion of three thousand people; and the discourses of the Apostles had so much force and power over men’s minds, that there was nothing more usual than to see people, convinced and touched by what they had heard, strip themselves of all their possessions, in order to follow JESUS CHRIST.

entendu, se depouïller de tous leurs biens pour fuiure IESVS-CHRIST.

[162] Nous ne sommes plus dans le temps ny des grands miracles, ny des conversions si merueilleuses. La Foy s'insinuë doucement dans les esprits, sans les ébloüir. C'est-ce qui est cause que des peuples aussi barbares & aussi grossiers que le sont nos Sauvages, ne se rendent pas tout d'un coup aux veritez qu'on leur presche ils n'y voient rien qui ne soit la prescription de tous leurs attachemens criminels, rien qui ne soit au dessus des sens & de la raison: de maniere qu'ils ont bien de la peine à s'en laisser convaincre, & à se soumettre aux loix du Christianisme.

Le plus grand miracle que puisse faire un Missionnaire en ce pays, c'est de joindre au zele qu'il apporte d'Europe, vne douceur qui entre avec adresse dans l'esprit de ces barbares, & vne patience qui ne se rebutte iamais de leur mauuaise humeur. Sans ces deux qualitez il ne luy est pas possible, ny de faire aucun fruit dans ces Missions, ny d'y perseverer mesme long temps. Il faut sçavoir ménager ces esprits, il faut attendre de Dieu seul le fruit de nos travaux, c'est à luy rendre [163] feconde la terre que nous cultivons, & que nous aroufons de nos sueurs & de nos larmes. Quand il luy plaist, il nous donne la consolation de voir que nos peines ne sont pas inutiles; & il prend plaisir d'adoucir l'amertume de nos travaux par quelques miracle de sa grace.

Depuis huit mois i'ay baptisé seulement cinquante trois personnes, qui sont presque toutes allées au Ciel. Quant ie n'aurois contribué qu'au salut d'une seule ame, ie m'estimerois trop bien payé de toutes mes peines, puisque IESVS-CHRIST a donné son sang pour elle.

[162] " We are no longer in the time either of the great miracles, or of such marvelous conversions. The Faith insinuates itself gently into the mind, without dazzling it. That is the reason that peoples as barbarous and gross as our Savages do not surrender themselves at once to the truths that are preached to them. They see therein nothing that is not the proscription of all their criminal attachments, nothing that is not above the senses and reason; so that they experience much difficulty in suffering themselves to be convinced, and in submitting to the laws of Christianity.

" The greatest miracle that a Missionary can perform in this country is to join to the zeal that he brings from Europe a gentleness which adroitly makes its way into the minds of these barbarians, and a patience that is never rebuffed by their ill humor. Without these two qualities, it is impossible for him either to produce any fruit in these Missions, or even to persevere here a long time. We must know how to manage these dispositions, and must look to God alone for the fruit of our labors; it is for him to render [163] the soil fertile, which we cultivate and water with our sweat and with our tears. When it pleases him to do so, he gives us the consolation of seeing that our pains are not useless; and he takes pleasure in sweetening the bitterness of our labors by some miracles of his grace.

" In the last eight months I have baptized only fifty-three persons, who have nearly all gone to Heaven. Although I should have contributed to the salvation of only a single soul, I would esteem myself too well paid for all my pains, since JESUS CHRIST gave his blood for that soul.

Je n'ay baptisé que trois femmes adultes, apres les avoir long-temps éprouvées. J'espere qu'elles feront de ferventes Chrestiennes. Peut estre que les hommes reseriront dans quelque temps les mesmes impressions de cette grace, qui ne peut souffrir d'atache volontaire au peché: sans quoy nous ne conferons iamais le Baptisme aux adultes, de crainte qu'ils ne tombent dans l'apostasie. Et bien que presentement il y en ayt un assez grand nombre qui demandent le Baptisme, & qui ont esté suffisamment instruits [164] dans les mysteres de nostre Foy; Je differe cependant de leur accorder cette grace, iusqu'à ce que ie les voye hors du peril où ils sont de s'engager tout de nouveau dans leurs debauches, & dans les superstitions du païs.

Je me suis ferui de toutes les industries que Dieu m'a inspiré pour les obliger de renoncer à leurs mauvaises habitudes: car pour convertir ces peuples, il faut commencer par toucher leurs cœurs, avant que de pouvoir convaincre leurs esprits. C'est dans ce dessein que j'ay fait des peintures spirituelles tres-devotes, qui ont puissamment ferui à leur instruction. J'ay fait des Catechismes deux fois le iour, avec tout le succez que l'on pouvoit attendre de ces pauvres Sauvages: & souvent mesme j'estois surpris des impressions tout extraordinaires que la parole de Dieu faisoit sur leurs ames.

J'ay attaqué l'yurognerie & la debauché, qui sont comme les Divinitez de ce païs, parceque ces peuples y sont furieusement attachez. J'ay combattu ces vices par la crainte du Jugement de Dieu, & tout ensemble par la terreur des armes [165] d'un grand Roy, dont le seul nom est capable de les tenir dans leur devoir.

“ I have baptized only three adult women, after giving them a long probation, and I hope that they will be fervent Christians. Perhaps, after some time, the men will feel the same impressions of that grace which cannot suffer voluntary attachment to sin; otherwise we shall never confer Baptism upon grown men, for fear lest they fall into apostasy. And although, at present, there are a tolerably large number who are asking for Baptism, and who have been sufficiently instructed [164] in the mysteries of our Faith, yet I postpone granting them this grace until I see them out of the danger in which they now are, of engaging anew in their debaucheries and in the superstitions of the country.

“ I have made use of all the ingenuity with which God has inspired me, to oblige them to renounce their bad habits; for in order to convert these peoples, one must begin by touching their hearts, before he can convince their minds. It is with this design that I have made some paintings, spiritual and very devout in their nature, which have been of powerful aid in their instruction. I have given instruction in the Catechism twice a day, with all the success that could be expected from these poor Savages; and I was even often surprised at the quite extraordinary impressions that the word of God made on their souls.

“ I have attacked drunkenness and debauchery,—which are, as it were, the Divinities of this country, because these peoples are madly attached to them. These vices I have combated by the fear of God’s Judgment,—and, at the same time, by the dread of the arms [165] of a great King, whose name alone is able to hold them to their allegiance. With all imaginable gentleness, and in familiar intercourse, I have

I'ay tâché de les gagner par toute la douceur, & toute la familiarité imaginable. Je leur ay représenté cent fois, avec toute la force que Dieu m'inspiroit, les peines & les recompenses eternelles de l'autre vie. Je les ay fouvent menacez que Dieu se lasseroit enfin, de leur dureté, & que sa iustice estoit presté de leur faire ressentir, même dès cette vie, les calamitez dont il a coustume de punir les peuples obstinez dans leur aueuglement, & dans leurs vices. Je leur ay fait craindre que s'ils ne se convertissoient bien-tost, Dieu leur fusciteroit quelque puissant ennemy pour les exterminer. Enfin i'ay employé la douceur & la force, les menaces & les prieres, les travaux & les larmes, pour bastir cette nouvelle Eglise, & pour convertir ces pauvres Sauvages. Il ne reste plus qu'à verser mon sang pour leur salut, ce que ie souhaite de tous les desirs de mon cœur.

Mais apres tout, ie ne remarque pas encore en eux ces grands changemens que le saint Esprit opere en ceux des [166] Payens qu'il veut mettre au nombre des Fideles. Je loüe Dieu de ce qu'il me fait voir que la conversion des hommes est son ouvrage; & que nous n'y devons rien pretendre, que le bon-heur de le servir avec fidelité. Il y a d'heureux momens qui ne sont connus qu'à luy seul, dont dépend le salut des hommes. C'est à luy à ménager leurs cœurs, pour triompher de leur dureté.

Je suis bien aise de remarquer icy un moyen que i'ay reconnu estre fort vtile & fort efficace pour convertir ces Barbares.

D'abord j'avois iugé que pour établir solidement le Christianisme parmy ces peuples, il estoit necessaire d'y employer la lecture & l'escriture, qui sont deux

tried to win them over. I have represented to them a hundred times, with all the force with which God inspired me, the eternal punishments and rewards of the other life. I have often threatened them, saying that God would finally be weary of their obduracy; and that his justice was ready to make them feel, even in this life, the calamities wherewith he is wont to punish those peoples that are obstinate in their blindness and their vices. I made them fear that, if they did not become converted soon, God would raise up some powerful enemy to exterminate them. In short, I have used mildness and force, threats and prayers, labors and tears, to build up this new Church and convert these poor Savages. It remains only to shed my blood for their salvation,—which, with all the desires of my heart, I long to do.

“ But, after all, I do not yet remark in them those great changes that the holy Ghost works in such of the [166] Pagans as he chooses to place in the number of the Faithful. I praise God for making me see that man’s conversion is his work; and that we are to lay claim to nothing therein but the happiness of serving him faithfully. There are fortunate moments, known to him alone, whereon depends the salvation of men. It is for him to prepare their hearts, in order to triumph over their obduracy.

“ I am very glad to note here a means that I have found to be very useful and effective in the conversion of these Barbarians.

“ At first I had thought that, in order to establish Christianity on a solid basis among these peoples, it was necessary to make use of reading and writing, which are two things wherein the Savages are utterly ignorant. I had accordingly applied myself, for the

choses dont les Sauvages n'ont aucune connoissance; ie m'estois donc appliqué l'espace d'un mois, à enseigner l'un & l'autre, aux petits enfans de nos Iroquois, & quelques uns avoient desja profité de telle sorte, qu'ils écrivoient & lisoient assez bien: mais le peu de moyens que j'ay de fournir aux petites recompenses qu'il faut donner à ces enfans pour les attacher [167] à cét employ, & le peu de temps qui me restoit pour les devoirs essentiels de ma Mission, m'ont enfin obligé de penser à quelque autre industrie, qui ne fut pas moins efficace, & qui me laissât plus de temps pour m'employer aux obligations de mon ministere.

Dieu m'en inspira vne quelques iours apres, qui est beaucoup plus facile, & qui fait un grand fruit parmy ces peuples.

C'est un jeu, pour prendre nos Sauvages, par ce qu'ils ayment le plus; car le jeu fait toute leur occupation, lors qu'ils ne sont point à la guerre: & ainsi j'espere leur faire rencontrer leur salut, dans la chose mesme qui contribuoit souvent à leur perte.

Mon dessein est de détruire par ce moyen l'étrange ignorance où ils vivent pour tout ce qui regarde leur salut, & de suppléer au defaut de leur memoire. Ce jeu parle efficacement par ses peintures, & instruit solidement par les emblemes, dont il est remply. Ceux qui veulent s'y diuertir, n'ont qu'à le voir, pour apprendre tout ce qu'ils doivent faire [168] afin de vivre chrestienement, & pour retenir tout ce qu'ils auront appris, sans le pouvoir iamais oublier.

Il n'est rien de plus aisé que d'apprendre ce jeu. Il est composé d'emblèmes, qui representent tout ce qu'un Chrestien doit sçavoir. On y voit les sept Sacremens, tous depeints, les trois Vertus Theolo-

space of a month, to the teaching of both of these to the little children of our Iroquois; and some had already profited to such an extent that they wrote and read fairly well. But the small means that I have for furnishing rewards for the little ones,—which must be given to these children, in order to hold them [167] to this pursuit,—and the little time that remained to me for the essential duties of my Mission, at last obliged me to think of some other expedient, which should be not less efficacious, and which should leave me more time for occupying myself in the duties of my ministry.

“God inspired me with one, some days later, which is much easier, and produces great results among these peoples.

“It is a game, in order to catch our Savages by means of what they most love,—for gaming constitutes their whole occupation, when they are not at war; and thus I hope to make them find their salvation in the very thing that used often to contribute to their destruction.

“My design is, by this means, to do away with the strange ignorance in which they live touching all that concerns their salvation, and to make good their defects of memory. This game speaks to good effect through its paintings, and gives sound instruction through the emblems with which it is filled. Those who wish to divert themselves with it have only to see it, to learn all that they have to do [168] in order to live Christian lives; and to remember all that they have learned, without ever being able to forget it.

“There is nothing easier than learning this game. It is composed of emblems which represent all that a

gales, tous les Commandemens de Dieu, & de l'Eglise, avec les principaux pechez mortels; les pechez mesme veniels qui se commettent ordinairement y sont exprimez dans leur rang, avec des marques de l'horreur qu'on en doit avoir. Le peché originel y paroît dans vn ordre particulier, fuivy de tous les maux qu'il a caufez. I'y ay representé les quatre fins de l'hōme, la crainte de Dieu, les Indulgences, & toutes les œuvres de misericorde: La Grace y est dep[e]inte dās une Cartouche feparée: La confcience dans une autre; la liberté que nous auons de nous fauver ou de nous perdre; le petit nombre des Eleuz: en vn mot, tout ce qu'un Chrestien est obligé de fçavoir, s'y trouve exprimé par des emblèmes qui font le portrait de chacune de ces chofes. [169] Tout y est si naturel, & si bien depeint, que les esprits les plus groffiers n'ont nulle peine de s'eslever à la connoiffance des chofes fpirituelles, par des Images corporelles qu'ils en ont devant les yeux.

C'est ainfi que nos Sauvages apprennent en joiant, à se fauver; & que i'ay tâché de ioindre ce qu'ils aymoient avec tant de paffion, à ce qu'ils devoient aimer encore davantage, afin qu'ils ne trouvaſſent aucune peine à se faire inftruire.

Ce jeu s'appelle du Point au Point, c'est à dire du point de la naiffance au point de l'Eternité. Nos Iroquois le nomment, Le chemin pour arriver au lieu où l'on vit toûjours, soit dans le Paradis, soit dans l'Enfer.

L'adrefſe & la methode de ce jeu se pourra voir au bas de la carte, où il fera imprimé. Je pretens le faire graver, afin d'en avoir plusieurs exemplaires, & de pouvoir rendre de la forte nos myſteres intel-

Christian has to know. The seven Sacraments are all seen depicted there, the three Theological Virtues, all the Commandments of God and of the Church, together with the principal mortal sins; even the venial sins that are commonly committed are there expressed in their order, with marks of the horror that ought to be felt for them. Original sin, followed by all the ills that it has caused, appears there in a particular order. I have represented there the four ends of man, the fear of God, the Indulgences, and all the works of mercy. Grace is depicted there in a separate Cartouch, conscience in another; the freedom that we have to obtain salvation or destruction, the small number of the Elect,—in a word, all that a Christian is obliged to know is found expressed there by emblems which portray each of these things. [169] All is so natural there, and so well depicted, that the coarsest minds have no difficulty in rising to the knowledge of things spiritual, by means of the material Images of these, which they have before their eyes.

“It is thus that our Savages learn by playing to effect their salvation; and that I have tried to join what they loved so passionately to that which they ought to love still more, in order that they might find no difficulty in getting themselves instructed.

“This game is called, ‘from Point to Point,’—that is to say, from the point of birth to the point of Eternity. Our Iroquois name it, ‘The way to arrive at the place where one lives forever, whether in Paradise or in Hell.’

“Directions for playing this game will be given at the bottom of the card on which it will be printed. I intend to have it engraved, that I may have many

ligibles à ceux mêmes à qui ie ne pourray pas me faire entendre.

Il y a de nos Iroquois à qui ie ne l'ay [170] enseigné que deux fois, & qui l'ont appris parfaitement; d'autres à qui ie l'ay montré quatre fois seulement & qui s'y sont rendus si habiles, qu'ils m'ont obligé d'y jouer avec eux. Nous passames agreablement les Festes de Pasques à ce jeu, également saint & profitable. Tous nos Sauvages ont une extrême passion de l'apprendre, & d'y jouer, soit par ce qu'ils y font paroître de la vivacité à concevoir aisément des choses si difficiles, soit à cause qu'ils voient bien que ce jeu les instruit sans peine, de ce qu'ils doivent sçavoir pour se sauver.

L'experience que i'ay de cette nouvelle methode, & l'approbation que plusieurs personnes tres-sages luy ont donnée, font que ie l'estime beaucoup. Peut-estre que les Missionnaires de la France s'en pourroient servir avec bien du fruit à l'égard des gens de la campagne; tant pour leur faire passer saintement quelques heures des Dimanches & des Festes, & agreablement tout ensemble, que pour leur enseigner d'une maniere également aisée & solide, toutes les vertus du Christianisme.

[171] Chaque cartouche & chaque emblème peuvent fournir de tres-profitables discours qu'on feroit au peuple: ainsi que ie le fais voir dans le petit Livre que i'en ay fait, & que i'aurois envoyé en France dès cette année, sans une maladie qui m'a empesché de le mettre en estat. J'espere l'envoyer l'année prochaine; avec un autre Ieu du monde, que i'ay inventé, pour détruire toutes les superstitions de nos Sauvages, & leur donner de tres-beaux sujets d'entre-

copies of it, and be enabled, by this means, to render our mysteries intelligible even to those by whom I cannot make myself understood.

“ There are some of our Iroquois to whom I have [170] taught it only twice, and who have learned it perfectly; and others to whom I have shown it only four times, who have made themselves so skillful in it that they have obliged me to play it with them. We passed the Easter Holidays agreeably with this game, which is equally holy and profitable. All our Savages have an extreme passion for learning it and playing it,—either because they display in it quickness in easily understanding things that are so difficult; or because they see clearly that this game instructs them, without difficulty, in what they must know in order to be saved.

“ The experience that I have had with this new method, and the approval that several very wise persons have given it, make me esteem it highly. Perhaps the Missionaries of France could use it with excellent results among the country people,—both in order to make them pass, in a holy as well as agreeable manner, some hours of Sundays and Holy days; and also to teach them, in a manner equally easy and sound, all the virtues of Christianity.

[171] “ Each cartouch and each emblem can furnish very profitable talks that might be given to the people,—as I show in the little Book that I have written thereon,—which I would have sent to France this year, had it not been for an illness which prevented me from putting it in proper shape. I hope to send it next year with another Game,—a worldly one,—that I have invented for destroying all the superstitions of our Savages, and giving them some

tien, qui les degouteront du plaisir qu'ils prennent à s'entretenir de leurs fables.

Nos anciens m'ayant invité à leur ceremonie des morts, qui se devoit faire à Gandaouiagué; ie m'y en allay à dessein de les gratifier. L'assemblée estoit composée des Onnontagué, de quelques Onneiouts, & de tous les plus considerables d'Agnié. Les uns estoient separez des autres selon la coustume. En attendant que l'Onnontagué parlaît, nos Agniés s'entretenoient de leurs fables, & de leurs superstitions. Je me joignis à eux; & meslant adroitement à leurs menfonges, quelques discours de la verité; [172] ie leur fis voir clairement combien leurs superstitions estoient ridicules. Vn Capitaine de mes amis ayant de la peine à souffrir cette espece d'insulte, me voulut imposer silence: mais ie crûs qu'en matiere de Religion, & dans une conioncture de cette importance ie ne devois pas souffrir que qui que ce fust me fermaît la bouche: & d'ailleurs comme ie n'ignorois pas l'autorité que j'avois parmy ce peuple, ie dis à ce Capitaine avec assez de fermeté; Sçais-tu bien que tu me fais un affront le plus sensible que ie puisse recevoir iamais? mais qui es-tu, pour me commander de me taire? & fuis-ie venu icy pour t'obeïr? si ie t'avois traitté de la forte à Quebec, n'aurois-tu pas fuiet de t'en plaindre? mais en quoy ay-ie mal parlé pour me fermer ainsi la bouche? & si ie dis la verité, pourquoy ne veux-tu pas qu'on l'écoute?

Ce Capitaine fut fort surpris de ce que ie témoignois estre choqué d'une parole, dont il se servoit assez ordinairement, mesme à l'égard de ses amis: & il ne me répondit autre chose, sinon que c'estoit leur coustume en ces occasions de [173] s'entretenir de

excellent themes for conversation, which shall make them lose all the pleasure they now take in entertaining one another with their fables.

“ Our elders having invited me to their ceremony for the dead, which was to take place at Gandaouagué, I repaired thither on purpose to gratify them. The assembly was composed of the Onnontagué, of some Onneiouts, and of all the more important men of Agnié. Each tribe was separated from the others, according to their custom. While waiting for the Onnontagué to speak, our Agniés were telling one another their fables and superstitions. I joined them and, mingling adroitly some words of truth among their lies, [172] I made them see clearly how ridiculous their superstitions were. A Captain who was a friend of mine, finding it hard to brook this sort of insult, wished to impose silence on me; but I believed that in a matter of Religion and in a crisis of such importance, I ought not to suffer any one to close my mouth. As, furthermore, I was not ignorant of the authority I had among these people, I said to this Captain, with considerable firmness: ‘ Art thou well aware that thou offerest me the keenest affront that I can ever receive? But who art thou, to bid me be silent, and did I come here to obey thee? If I had treated thee in this way at Quebec, wouldst thou not have reason to complain of it? But wherein have I spoken amiss, to close my mouth in this manner? And if I told the truth, wherefore art thou unwilling that it should be heard? ’

“ The Captain was greatly surprised at my showing that I was offended by a word that he was wont to use very often, even to his friends; and he made me no answer, except that it was their custom

leurs fables. Je repris encore cette parolle, & luy dis avec toute la force qui me fut inspirée, c'est vostre coustume de vous enyurer: de bonne foy, cette coustume est-elle bonne? & la dois-je approuver? C'est vostre coustume de dérober; dois-je dire que vous faites bien? C'est vostre coustume de vous abandonner à toutes sortes de debauches, de violer toutes les loix de la raison, & de viure comme des bestes; Pensez-vous qu'il n'est pas de mon devoir de vous reprendre de tous ces vices, & de tâcher de vous en donner de l'horreur? & cependant vous m'imposez silence, lorsque ie veux vous en parler. Cela est-il raisonnable? Si ces coustumes estoient saintes & honnestes; on auroit du respect pour elles, & ie ferois tout l'imaginable pour vous obliger de les retenir. Mais de vous voir passer toute vostre vie dans des crimes si execrables, c'est à quoy ie ne puis me refoudre.

Le mesme Capitaine me donna encore vne autre occasion de luy parler un peu fortement, en me disant assez brusquement, que i'eusse à me retirer de leur compagnie; [174] parce qu'ils alloient chanter selon leur coustume. Il est vray que ie n'entendois rien à leur chant, & que ie ne voulois pas mesme y contribuer: mais neantmoins comme ie n'estois pas homme à troubler leur musique, ie crûs qu'il avoit tort de me faire ainsi retirer: & comme d'ailleurs il ne faut rien pardonner à ces sortes de gens, lors qu'ils font des fautes, qu'ils doivent eux-mesmes iuger estre telles, ie leur dis que ie ne troublerois pas la feste en demeurant paisible au lieu où i'estois; qu'au reste il n'estoit pas de la bien-seance que ie quitasse le cercle des hommes, pour me mettre en celuy des

on these occasions to [173] tell their fables to one another. I again took the word and said, with all the force that was inspired in me: 'It is your custom to get drunk; in good faith, is that a good custom, and am I to approve it? It is your custom to steal; am I to say that you do well? It is your custom to abandon yourselves to all sorts of debauchery, to violate all the laws of reason, and to live like brutes; think you it is not a part of my duty to reprimand you for all these vices, and try to give you an abhorrence for them? And yet you bid me be silent when I wish to speak to you about them. Is that reasonable? If these customs were holy and virtuous, they would be respected, and I would do everything imaginable to oblige you to retain them. But to see you pass all your lives in such execrable crimes, that is what I cannot make up my mind to do.'

"The same Captain gave me still another occasion to speak to him a little severely, when he told me rather rudely that I must withdraw from their company, [174] because they were going to sing, according to their custom. It is true, I did not understand a word of their song, and did not wish even to countenance it; but, nevertheless, as I was not one to disturb their music, I thought he was wrong to make me retire in that manner. As, furthermore, one must not pardon any offense in this kind of people, when they commit faults which they themselves ought to reckon as such, I told them that I would not disturb the feast by remaining quiet in the place where I was; and that, besides, it was not becoming for me to leave the men's circle to join the women's, or to go among other persons whom I did not know. However, as I saw they were very urgent that I

femmes, ou parmy d'autres personnes que ie ne connoiffois pas. Cependant comme ie vis qu'on me preffoit fort de fortir, ie le fis, de crainte de les choquer, & me retiray au cartier des Onnontagué, au Capitaine defquels ie témoignay mon mécontentement, qu'il iugea estre tres-raisonnable.

Après la ceremonie qui dura l'espace de cinq heures, ie m'en retournay au Bourg, fans attendre le reste de cette solennité, qui se devoit terminer par nos [175] Agniés; ils sceurent mon deplaisir, & ils creurent le devoir craindre, dautant plus que quelque temps auparavant i'avois fait courir le bruit que ie voulois aller à Quebec. Tout ce qu'ils estoient d'Agniés blasmerent l'imprudence du Capitaine qui m'avoit choqué, & furent extrêmement fachez de l'affront qu'il m'avoit fait; & luy-mesme ayant bien-toft reconnu sa faute, il ne tarda guere à me venir voir pour m'en faire des excuses.

Mon frere, me dit-il, ie ne veux pas croire, bien que tout le monde l'asseure, que tu aye l'esprit irrité & le cœur plein d'amertume à mon égard, puisque tu ne peus ignorer l'amour que i'ay pour toy, & l'estime que i'ay toujours faite de ton merite. Iusqu'à cette heure nous n'avons eu tous deux qu'un cœur, & qu'une ame; & nous nous sommes traitez iusqu'à present comme les deux meilleurs amis du monde. Alors me mettant la main sur le cœur; dis-moy donc franchement, m'adioûta-t-il, en quelle disposition est ton ame? au reste ne me deguise rien. On dit que tu vas à Quebec, & que tu ne [176] veux plus venir demeurer avec nous. Quoy qu'il en soit, ie te cõjure de ne nous point attirer de mauvaises affaires apres d'Onnontio, car ce seroit une confusion pour

should withdraw, I did so, for fear of offending them, and retired to the quarters of the Onnontagué,—to the Captain of whom I declared my displeasure, which he considered very reasonable.

“ After the ceremony, which lasted five hours, I returned to the Village without waiting for the rest of that solemnity, which was to be concluded by our [175] Agniés. They knew my displeasure, and believed there was ground for fearing it,—the more so that, some time before, I had caused the report to be spread abroad that I intended to go to Quebec. The whole body of Agniés blamed the imprudence of the Captain who had offended me, and were extremely sorry for the affront that he had offered me. He himself, too, having soon recognized his fault, came to see me with very little delay, to offer me excuses for it.

“ ‘ My brother,’ said he to me, ‘ I am unwilling to believe, although every one asserts it, that thou art irritated in mind, and full of bitterness of heart, because of my action; for thou canst not but know the love I bear thee, and the high opinion I have always had of thy worth. Up to this time, we two have had only one heart and one soul, and we have treated each other hitherto like the two best friends in the world.’ Then, putting his hand on my heart, ‘ Tell me, then, frankly,’ he added, ‘ in what disposition is thy soul? As to other matters, hide nothing from me. They say that thou art going to Quebec, and that thou [176] wilt not come to live with us any more. However that may be, I conjure thee not to get us into trouble with Onnontio; for it would be a cause of confusion for thyself, if so many old men and young men, who love and honor thee so greatly,

toy-mefme, fi tant de vieillars & de ieunes gens qui t'aiment & t'honnorent fi fort, venoient à eftre mal traitez à ton occafion. Dis-moy donc, en quel eftat eft ton cœur, & quels font tes fentimens.

Durant tout ce difcours, ie me tenois fur un grand ferieux, contre mon ordinaire, & voyant qu'il attendoit ma réponfe avec impatience, ie luy parlay en ces termes. On t'a dit que i'avois l'efprit irrité, & le cœur plein d'amertume. Cela eft veritable; & tu fçais bien que c'eft toy qui en es la caufe. Si i'ay affifté aux ceremonies de ton païs; ce n'a efté que pour te complaire, & pour fatisfaire au defir que tu me témoignoïs en avoir: & cependant tu m'as traité toy-mefme avec la derniere indignité. Tu as bien osé m'impofer filence, lorsque ie parlois de la Foy, qui eft la chofe du monde que tu n'ignore pas que i'ay le plus à cœur. Si tu m'euffe voulu donner quelque marque [177] de ton amitié, tu m'euffe écouté du moins avec patience: où tu y euffe pris plaifir, ce qui m'euft efté infiniment agreable. Et bien loin d'avoir pour moy cette bonté, tu m'as commandé de me taire. De plus, pouvois-tu me faire un affront plus fenfible que de me chaffer honteufement de la compagnie de ceux que ie fuis venu chercher de fi loin, & chez qui ie me fuis étably, pour tâcher de les obliger à fe rendre eternellement heureux. N'as-tu pas eu de la confufion, de me voir fi bien receu des Onnontagué que ie ne connois point, & chaffé par ceux qui veulent paffer pour eftre de nos amis?

Ce reproche eftoit un peu fort: mais Dieu s'en eft fervy pour en tirer un bien que ie n'ofois efperer. Ce Capitaine m'ayant écouté avec affez de patience,

came to be ill-treated on thy account. Tell me, then, in what state is thy heart, and what are thy sentiments?’

“ During all this speech I maintained great seriousness of demeanor, contrary to my custom, and seeing that he awaited my answer with impatience, I spoke to him as follows: ‘ They told thee I was irritated in mind, and full of bitterness of heart. That is true, and thou knowest well that it is thou who art the cause thereof. If I have been present at the ceremonies of thy country, it has been only to please thee, and to satisfy thy manifest desire therefor; and yet thou thyself hast treated me with the last indignity. Thou hast, forsooth, dared to impose silence on me, when I was speaking of the Faith, which is the one thing in the world that, as thou knowest, I have most at heart. If thou hadst wished to give me some mark [177] of thy friendship, thou wouldst have listened to me, at least with patience; or wouldst have taken pleasure therein, which would have been infinitely agreeable to me. Well, then, far from showing me this kindness, thou didst command me to be silent. Moreover, couldst thou have offered me a graver affront than to drive me ignominiously out of the company of those whom I came so far to seek, and with whom I have taken up my abode, to try to make them win eternal happiness for themselves? Wast thou not ashamed to see me so well received by the Onnontagué, whom I did not know, and driven out by those who try to pass for friends of ours?’

“ This reproach was a little severe; but God made use of it to obtain therefrom a good result that I dared not hope for. This Captain, after hearing me

prit en fuite la parole, & me dit avec beaucoup de sincérité; mon frere, ie vois bien quel est le fond de cette querelle; C'est que nous ne fommes pas encore Chrestiens: mais si tu veux me confier le soin de cette grande affaire, ie t'en promets un fucez favorable. Voicy [178] la maniere dont il faut que tu t'y conduife. Premièrement, tu nous affembras tous, & en fuite nous ayant offert trois braffes de Pourcelaine pour nos trois familles, fur chacun de ces prefens tu nous diras ce que tu as dans l'ame. Apres quoy laiffe-moy faire; ie me charge de tout le reste; & i'efpere que tout ira bien.

Ie luy témoignay qu'il ne pouvoit pas me faire un plus sensible plaisir, qu'il estoit entré parfaitement dans le fond de mes pensées, & que ie fuivrois le bon conseil qu'il venoit de me donner. Nous nous quittafmes en fuite fort contents l'un de l'autre.

Ce Capitaine qui avoit une fort grande autorité parmy les Sauvages, & qui estoit capable de ménager adroitement une grande affaire, embrassa celle-cy avec tant d'ardeur, qu'il va luy-même trouver les plus confiderables du païs, pour leur faire ouverture de ce grand deffein: mais comme il luy falloit passer un torrent qui pour lors n'estoit pas gayable, il différa d'y aller jusqu'au lendemain: mais il vint le même iour me [179] trouver pour m'affeurer qu'il pensoit fort serieusement à executer ce qu'il m'avoit promis: Ie iugeay par la diligence qu'il venoit de faire, qu'il pourfuivroit l'affaire avec chaleur. Car un vieillard âgé comme luy de foixante cinq ans, n'avoit qu'à commander à ses neveux d'aller trouver les Anciens de sa part, sans se donner luy-même cette peine. Le lendemain il retourna au torrent, le passe, &

quite patiently, took the word then and said to me, with much sincerity: 'My brother, I see clearly what is, at bottom, the reason of this quarrel: it is that we are not yet Christians. But if thou wilt entrust the care of this important matter to me, I promise thee a favorable issue thereof. This [178] is the way thou must play thy part in it. First, thou wilt gather us all together; and then, offering us three brasses of Porcelain for our three families, with each one of these presents thou wilt say what thou hast on thy mind. After that let me manage it; I take charge of all the rest, and hope that all will go well.'

"I assured him that he could not give me a keener pleasure, that he had entered perfectly into my inmost thoughts, and that I would follow the good advice he had just given me. Then we parted, highly pleased with each other.

"This Captain, who had very great authority among the Savages and was capable of conducting a great affair with address, embraced this with so much ardor that he himself went in quest of the most important men of the country, in order to broach this great project to them. As, however, he had to cross a torrent which, at that time, it was impossible to ford, he postponed his journey until the next day; but he came to see me on the same day, [179] to assure me that he thought very seriously of carrying out what he had promised me. I judged by the diligence he had just shown that he would pursue the affair with ardor. For an old man—sixty years of age, as he was—had only to order his nephews to bring the Elders for him, without taking that trouble himself. On the next day, he returned to the torrent, crossed it, and brought back all the more

m'ameine tout ce qu'il y avoit de plus confiderable dans les Bourgades des Agniés. On s'affemble dans ma cabanne. Je commençay alors à leur faire un discours le plus fort qu'il me fut possible, fur leurs fausses Divinitez, fur leurs Sorciers, & fur toutes leurs superstitions. Mes freres, leur dis-ie, ie suis ravy de joye de vous voir icy tous assemblez. On vous a rapporté que ie m'en allois à Quebec, & il est vray: mais ie ne veux pas vous dérober mon corps, en me retirant à vostre infceu; ny mon ame, en vous celant mes pensées: ie veux vous découvrir tout le fond de mon cœur. Je n'ignore pas que vous n'aprehendiez que ie ne retourne plus avec [180] vous, & que vous souhaiteriez fort que i'y restasse, pour maintenir la paix que vous avez avec les François: Je ne suis venu ici que pour y mourir: vous sçavez que depuis trois ans que nous vivons ensemble, hors des troubles de la guerre, ie n'ay épargné ny mes peines, ny ma santé, ny ma vie pour vous asseurer un bonheur eternal. I'ay quitté toutes mes commoditez que i'avois en France, pour vous enrichir des biens du Ciel; & IESVS qui est le Seigneur de nos vies, m'ayant inspiré de vous instruire, & de vous rendre dignes du Paradis. I'ay sacrifié toutes choses pour vous procurer ce grand bien. Vous sçavez tout ce que i'ay fait pour vous delivrer de l'Enfer, où vous vous precipitiez par un aveuglement & une opiniastreté invincibles. Apres tant de travaux, tant de courfes & tant de fatigues, dans le dessein de vous instruire du moyen d'estre eternellement heureux. Apres tant de soin que i'ay pris de vous assister dans vos maladies, & de vous faire tout le bien que i'ay pû: Apres m'estre privé moy-même de ce qui

considerable men in the Villages of the Agniés. I then began to deliver them a speech, which I made as emphatic as I could, upon their false Divinities, their Sorcerers, and all their superstitions. 'My brothers,' I said to them, 'I am filled with joy to see you all assembled here. You have received word that I was going away to Quebec, and it is true. But I will not deprive you of my bodily presence by departing without your knowledge, or of my spiritual by concealing my thoughts from you; I will open my heart to you without reserve. I am not unaware that you fear lest I shall not return to [180] you again, and that you greatly desire to have me remain here, to maintain the peace that you enjoy with the French. I have come hither only to die here; and you know that, in the three years while we have lived together away from the disturbances of war, I have spared neither my exertions, my health, nor my life to assure you an eternal happiness. I left all my comforts that I had in France, to enrich you with the good things of Heaven; and JESUS, who is the Lord of our lives, having inspired me to instruct you and render you worthy of Paradise, I sacrificed everything to procure you this great good. You know all that I have done to deliver you from Hell, into which you were rushing with an invincible blindness and obstinacy. After so many labors, so many journeys and fatigues, on purpose to instruct you how to become eternally happy; after so much care as I have taken to help you in your illnesses, and to do you all the good in my power; after depriving myself of what I needed, in order to aid therewith [181] those of your brothers who were in want,—I see that I have been unable to make any

m'estoit neceffaire pour en accommoder [181] ceux de vos freres qui estoient dans la neceffité; Le voy que ie n'ay pû rien gagner fur vos esprits, & que vous ne pouvez vous refoudre de consentir à vostre bonheur. C'est ce qui m'a donné la pensée de chercher quelque autre païs, & des peuples plus dociles, qui feront comme i'espere, plus d'estat & plus de profit de mes paroles, & qui recevront la Foy que vous refusez depuis tant de temps. Vous avez veu les Loups vos ennemis se faire instruire, & qu'ils trouvoient chez vous un bonheur que vous méprîsez. Quoy les seuls Iroquois seront-ils eternellement malheureux? ne pourront-ils se refoudre d'ouurir les yeux à la verité? de quitter cette vie de beste, qui les deshonore, & de fuiure les lumieres de la raison. Vous fouhaitez que ie demeure icy avec vous, afin de maintenir la paix, & vous m'apportez souvent pour m'y obliger, que vous ne faites plus qu'un corps & une ame avec le Gouverneur des François, & avec moy. Avez-vous raison de parler ainsi? vous qui n'avez ny les mêmes sentimens, ny les mêmes inclinations, ny la même conduite que [182] nous. Comment est-ce que mon ame pourroit estre la vostre? moy, qui suis persuadé que la mienne est un pur esprit immortel, & semblable au Maistre de vos vies: & vous, qui croyez que la vostre est, ou un ours, ou un loup, ou un serpent, ou un poisson, ou un oyseau, ou quelque autre sorte de beste que vous avez veu en songe. De plus, vostre ame & la mienne ont des sentimens bien opposez. Vous pensez que le Maistre de la vie est un Demon, que vous appelez Agreskoüé; & moy, ie dis que vostre Agreskoüé est un esclave, que Dieu qui est le Maistre de nos vies tient enchaîné

impression on your minds, and that you cannot resolve to consent to your own happiness. That is what has given me the thought of seeking some other country, and people who are more docile,—who will, as I hope, make more account of my words and gain greater profit from them, and who will receive the Faith that you have so long been refusing. You have seen how the Loups, your enemies, had themselves instructed, and found, in your country, a happiness which you despise. What! shall the Iroquois alone be eternally wretched? Will they not be able to make up their minds to open their eyes to the truth, to leave this beastly life that dishonors them, and to follow the light of reason? You wish me to remain here with you, in order to maintain the peace; and, to oblige me to do so, you often allege to me that you are now one, in body and in soul, with the Governor of the French and with me. Have you any reason to say this,—you, who have neither the same sentiments, the same inclinations, nor the same behavior as [182] we? How is it that my soul could be yours, when I am convinced that mine is a pure spirit, immortal, and like to the Master of your lives; while you believe that yours is either a bear, a wolf, a serpent, a fish, a bird, or some other kind of animal that you have seen in a dream? Moreover, your soul and mine have very opposite sentiments. You think that the Master of life is a Demon, whom you call Agreskoué, and I, for my part, say that your Agreskoué is a slave whom God, who is the Master of our lives, keeps chained in Hell as a proud and wicked spirit. You believe in an infinite number of fables, as so many truths, and I regard them as so many lies. If, then,

dans l'Enfer, comme un esprit superbe & méchant. Vous croyez une infinité de fables, comme autant de veritez, & ie les regarde comme autant de menfonges. Si donc nos ames ont de si grandes oppositions, comment est-ce qu'il peut y avoir une paix solide & veritable entre l'ame des François, & l'ame des Agniés? Les François voyant que vous ne croyez pas ce qu'ils croient, auront tout sujet de se défier de vous, & de penser que l'Agnié est un trompeur & un perfide, [183] puisqu'il ne croit pas avoir les mêmes obligations d'estre fidele, & qu'il n'a point de loy qui l'empesche de rompre la paix, avec la même infidelité qu'ils la rompoient autrefois. Si vous n'avez point de Foy pour Dieu, qui est le Maître de nos vies, comment en aurez vous pour les hommes? Soyez donc persuadez que nous ne croirons iamais que vous voulez toujours vivre de bonne intelligence avec nous, iusqu'à tant que vous serviez le même Maître que nous servons: & que tant que vos esprits n'entreront pas dans tous les sentimens que nous avons de la vertu & du Ciel, nos cœurs ne peuvent estre unis.

Ainsi, mes freres, pour avoir une paix solide & inébranlable comme vous la souhaitez, il faut que vous foyez comme moy, & que vous croyez ce que ie croy, & pour lors Onnontio dira; c'est maintenant que ie croy que l'Agnié est sincere & fidele, & que ie l'aime comme un de mes enfans: tous les François se réjouiront de sçavoir que vous estes leurs freres, & par tout où ils vous trouueront ils vous feront mille amitez & mille caresses; [184] toute la France prendra part à vostre bon-heur; toute la terre le sçaura, & tout le Ciel en fera comblé de joye: Dieu mesme, oùy, ce grand Maître de nos vies, qui a son Palais

our souls have such greatly opposite qualities, how can there be any firm and true peace between the soul of the French and the soul of the Agniés? The French, seeing that you do not believe what they believe, will have every reason to mistrust you, and to think that the Agnié is a deceiver and a perfidious person, [183] since he believes himself freed from the obligations that bind the French, and since he has no law that prevents him from breaking the peace with the same lack of faith with which he broke it before. If you have no Faith in God, who is the Master of our lives, how will you have any in men? Therefore be assured that we shall never believe, until you serve the same Master that we serve, that you still wish to live on good terms with us; and that, as long as your minds do not embrace all the sentiments that we hold concerning virtue and Heaven, our hearts cannot be united.

“ ‘ So, my brothers, in order to have a firm and immovable peace, as you wish, you must be like me, and believe what I believe; and then Onnontio will say: “ Now it is that I believe the Agnié to be sincere and faithful; and now do I love him as one of my children.” All the French will rejoice to know that you are their brothers, and wherever they meet with you, they will bestow on you a thousand acts of friendship and a thousand endearments. [184] All France will be interested in your good fortune, all the world will know about it, and all Heaven will be filled with joy thereat. God himself — yea, that great Master of our lives, who has his Palace in Heaven — will not fail to prepare for the Agnié, if he becomes a Christian, a happiness that will never end.’

“ After this speech, I threw down a great brasse

dans le Ciel, ne manquera pas de preparer à l'Agnié, s'il se fait Chrestien, un bonheur qui ne finira iamais.

Après ce discours, ie ietté une grande brasse de Pourcelaine, difant, Agnié, mon frere, s'il est vray que tu veuille m'écouter, voila ma voix, qui t'avertit & te prie tout ensemble de renoncer à l'Agreskoüé, & de ne iamais plus parler de luy, d'adorer le vray Dieu, & de fuiure la Loy. Cette premiere parole fut receüe avec vn grand cry d'applaudissement, & il me sembla que ces Sauvages estoient touchez de mon discours.

Ie iettay en fuite une autre brasse de Pourcelaine, pour obliger les Jongleurs de ne plus invoquer les Demons pour la guerison de leurs malades: mais de se fervir des remedes naturels, dont ie leur avois souvent montré la force & la vertu. Ie m'étendis fort sur ce point, parce que c'est une des superstitions à laquelle [185] ils donnent plus de creance. Après quoy i'entendis un second cry de joye, par lequel toute l'assemblée, & les Jongleurs mêmes, qui estoient presens, me témoignèrent qu'ils estoient disposés à faire sur ce sujet tout ce que ie voudrois.

Le dernier present que ie fis pour exterminer la superstition des Danfes, fut reçu avec la même acclamation.

Après quoy on me dit en deux mots, que l'on me feroit réponse dans un conseil. Ce fut ainsi que se passa cette premiere entreveuë, qui nous donna de grandes esperances de la conversion de ce peuple.

Quelques iours après on fit deux réponses à ce que j'avois dit, en deux différentes assemblées, qui se tinrent sur le même sujet. La premiere fut en la presence de tous les Onnontagué, qui retournoient

of Porcelain, saying: 'Agnié, my brother, if it is true that thou wilt listen to me, there is my voice, which warns thee and begs thee, all in one, to renounce Agreskoué and never to speak of him again; to adore the true God, and to observe the Law.' This first speech was received with a great cry of applause, and it seemed to me that those Savages were moved by my discourse.

"Then I threw down another brasse of Porcelain, to oblige the Jugglers to cease invoking the Demons for the cure of their sick, and to make use of natural remedies, whose power and virtue I had often shown them. I dilated with emphasis on this point, because it is one of the superstitions to which [185] they give most credence. Thereupon, I heard a second cry of joy,—with which all the assembly, and even the Jugglers who were present, testified to me their disposition to do all in this matter that I should wish.

"The last present that I made, to do away with the superstition of Dances, was received with the same acclamation.

"After this I was told, in a few words, that an answer would be given me in a council. Thus passed off that first interview, which gave us great hopes of this people's conversion.

"Some days later, two answers were given to what I had said, in two different assemblies that were held on the same subject. The first was in the presence of all the Onnontagué, who were returning from the Dutch Colony, whither they had gone to trade. I was sent for, accordingly, by the Elders, to hear what reply they had to give me, and to see it confirmed more solemnly in the presence of their new guests.

de la Colonie des Holandois, où ils estoient allez en traite. On me vint donc querir, de la part des Anciens, pour écouter ce qu'on avoit à me répondre, & pour le voir confirmer plus solennellement, en presence de leurs nouveaux hostes.

[186] Dés que ie fus entré dans la Cabanne où le Conseil se tenoit, on me presenta un gros morceau de viande, pour me regaler & me bien disposer à cette grande action. Ie le partageay aussi-tost entre mes voisins. Apres quoy l'Iroquois qui estoit le plus considerable & le plus habile de tout le païs, s'estant levé pour parler, s'adressa en ces termes au brave Garakontié, qui venoit de leur parler.

Mon frere, luy dit-il, tu nous dis dernièrement des merveilles, & tu vis quel applaudissement nous donnasmes à ton discours. Aujourd'huy ie suis obligé de te dire que nous ne t'écoutons plus; & que ce ne sont point tes paroles qui nous ont touché. Voicy un François (dit-il en me montrant) qui a changé luy seul nostre cœur & nostre ame; de sorte que ses pensées & ses desirs sont maintenant les nostres, & que nous n'avons plus qu'un mesme esprit. En fuite il repeta avec une fidelité & un effort de memoire admirable tout ce que ie leur avois dit dans le Conseil: il adjousta à mon discours tant d'eloquence naturelle, & des embeliffemens si agreables pour refuter [187] les mesmes erreurs que i'avois condamnez, que i'en estois charmé. Apres quoy il fit en peu de mots les presens qu'ils avoit à faire.

Garakontie Capitaine des Onnontagué se levant à son tour, luy répondit en ces termes: Mon frere, tu me iette dans la confusion de reieter ainsi ma voix, est-elle de si peu de consideration que tu luy doive

[186] "As soon as I entered the Cabin where the Council was being held, some one presented me with a great piece of meat,—to regale me, and make me favorably disposed to that great procedure. I immediately shared it among those nearest me. After this, the Iroquois who was the most important and the ablest of all the country, rising to speak, addressed in the following terms the valiant Garakontié, who had just spoken to them:

" 'My brother,' he said to him, 'thou didst lately tell us some marvels, and didst see what applause we gave thy speech. To-day I am obliged to tell thee that we listen to thee no longer, and that it is not thy words that have touched us. Here is a Frenchman' (said he, pointing to me), 'who has, himself alone, changed our heart and our soul, so that his thoughts and desires are now ours, and we henceforth have only one mind.' Then he repeated, with an admirable accuracy and exercise of memory, all that I had said to them in the Council. He added to my speech so much native eloquence and so many pleasant embellishments, for the refutation [187] of the same errors as I had condemned, that I was charmed. After this he offered, with a few words, the presents that he had to give.

" Garakontie, Captain of the Onnontagué, rising in his turn, answered the other in these words: 'My brother, thou throwest me into confusion by rejecting my voice in this manner. Is it of so little importance that thou oughtest to prefer to it that of this Frenchman who has come to teach thee? What will my Onnontagué think when I report to them the contempt in which thou holdest their speech?' But, all at once, changing the tone of his voice, he

preferer celle de ce François qui est venu t'enseigner? Que penseront mes Onnontagué, lorsque ie leur feray raport du mépris que tu fais de leur parole? Mais tout d'un coup, changeant le ton de sa voix, il adiouta fort obligeamment. Ne pense pas, mon frere Agnié, que ie fois fâché de ce que tu as dit: au contraire, ie te remercie de mépriser ainsi ma voix, & de luy preferer celle d'un homme qui se sacrifie pour ton salut, & qui t'apporte la voix de Dieu. Ce qu'il ta dit, & ce qu'il t'enseigne, sont des veritez importantes, à ton bon-heur; elles sont entrées dans mon cœur: si tu es sage, tu ne les negligeras pas; & si tu veux estre eternellement heureux, tu fuiuras tout ce qu'elles te prescrivent.

[188] Ce que Garakontié disoit, auoit d'autant plus de poids qu'outre la grande autorité & la reputation d'un excellent esprit qu'il s'est acquise parmy toutes les Nations Iroquoises, il se declaroit encore hautement pour la Foy de IESVS-CHRIST, & ne faisoit nulle difficulté de prier en public, & devant tout le monde. Il y a tout fuiet d'esperer, qu'estant zélé autant qu'il est, il ne contribuera pas peu à l'avancement de la Religion Chrestienne dans tout le païs.

Ie fortis de l'assemblée comblé d'une joye qui ne se peut pas expliquer: & comme c'estoit le iour de l'Annonciation que ce Conseil se tenoit, ie tiray de là un fort bon augure de la conversion de ces Infideles, de laquelle ie voyois naistre de si beaux commence-mens, au iour mesme que le Sauveur s'estoit incarné pour le salut des hommes.

Le lendemain nos Anciens s'estant assemblez une seconde fois, me rendirent une seconde réponse, qui me parut estre encore plus précise que la premiere;

added very kindly: 'Think not, my brother Agnié, that I am angry at what thou hast said; on the contrary, I thank thee for thus despising my voice and preferring to it that of a man who sacrifices himself for thy salvation, and brings thee the voice of God. What he has told thee, and what he teaches thee, are important truths for thy welfare; they have entered my own heart. If thou art wise, thou wilt not neglect them; and if thou wouldst be eternally happy, thou wilt follow all that they prescribe.'

[188] "What Garakontié said had all the more weight from the fact that, besides the great authority and the reputation for an excellent intelligence that he has acquired for himself among all the Iroquois Nations, he was also wont to declare himself boldly for the Faith of JESUS CHRIST, and did not hesitate to pray in public, and before all the people. There is every reason to hope that, being so zealous as he is, he will contribute not a little to the advancement of the Christian Religion throughout the country.

"I went forth from the assembly, filled with a joy that cannot be explained; and as it was on the day of the Annunciation that this Council was held, I drew therefrom a very good augury for the conversion of these Infidels,—a conversion of which I saw so propitious beginnings take birth on the very day when the Savior had become incarnate for the salvation of mankind.

"On the following day, our Elders, assembling a second time, gave me a second reply, which seemed to me to be still more precise than the first; and the same Captain of whom I have spoken before addressed me as follows: 'My [189] brother, it is an

& le meſme Capitaine dont i'ay parlé cy-devant me parla en ces termes. Mon [189] frere, c'eſt une affaire d'importance que nous traitons preſentement, Tu nous demande des choſes qu'il nous eſt bien rude de t'accorder; car enfin n'eſt-il pas bien fâcheux de rompre tout d'un coup avec des habitudes où nous avons eſté nourris; de quitter abſolument des choſes dont nous ſommes en poſſeſſion dès le commencement du monde: Comme neantmoins nous ſommes reſolus de te contenter en toutes choſes, & de te faire voir le grand deſir que nous avons de t'écouter, Nous te faiſons le Maître abſolu de nos corps & de nos ames; il n'eſt point d'obſtacle que nous ne ſurmotions, pour nous rendre dignes du bonheur que tu nous veux procurer. Ainſi nous te ſupplions de nous inſtruire, & de croire que tu trouveras en nous des eſprits ſoumis à tout ce que tu voudras leur ordonner. Nous te témoignons que nous te parlons avec ſincérité; nous te déclarons que nous croyons ce que tu crois, que nous condamnons ce que tu condamne, & que nous renonçons à tout ce que tu nous as averty de quitter. Au reſte ſ'il arrive que quelque eſprit mal [190] fait invoque l'Agreſkoüé, ou contrevienne à ce que nous te promettons de garder, ſçache que ce ne fera pas de noſtre conſentement. Si nous avons autant de pouvoir ſur les eſprits de nos jeunes gens, que des anciens en doivent avoir, nous pourrions t'aſſeurer que tes ordres y ſeroient univerſellement ſuivis de tout le monde. Au reſte, nous te recommandons nos malades, puisſque tu nous oſte tout ce que nous avons crû juſqu'à preſent pouvoir ſervir à leur ſanté. Diſpoſe de ta Chapelle de telle ſorte que nous y puiffions tous aller pour recevoir tes

affair of importance that we are now discussing. Thou askest things of us which it is very hard for us to grant thee. For, in short, is it not very difficult to break all at once with the habits in which we have been brought up, to abandon absolutely things of which we have been in possession since the beginning of the world? Nevertheless, as we are resolved to please thee in all things, and to show thee the great desire we have to listen to thee, we make thee the absolute Master of our bodies and of our souls. There is no obstacle that we will not surmount, to render ourselves worthy of the happiness that thou desirest to procure for us. So we implore thee to instruct us, and to believe that thou wilt find in us spirits submissive to all that thou shalt choose to demand from them. We assure thee that we speak to thee with sincerity; we declare to thee that we believe what thou believest, that we condemn what thou condemnest, and that we renounce all that thou hast warned us to abandon. As for the rest, if it happen that some evil spirit [190] causes Agreskoué to be invoked, or violate what we promise thee to observe, know that it will not be with our consent. If we had as much power over the minds of our young people as elders ought to have, we could assure thee that thy orders herein would be universally followed by every one. Furthermore, we commend our sick ones to thee, since thou takest from us all that we have hitherto thought could contribute to their health. Arrange thy Chapel in such manner that we can all go there to receive thy teachings, which we know to be the explanation of God's will.'

“ After this speech, I was presented with as much Porcelain as I had given them. I declared to all the

instructions; que nous sçavons estre l'explication des volontez de Dieu.

Après ce discours, on me presenta autant de Pourcelaine que ie leur en avois donné. Je témoignay à toute l'affemblée combien ie leur estois obligé de la resolution qu'ils venoient de prendre, & que ie leur ferois tout ce qui me feroit possible pour faire retifir un dessein qui leur estoit si avantageux. Et après que ie les eus quittez, i'allay rendre graces à Dieu d'une faveur si signalée.

Quelques iours après, ie vis que les [191] Sorciers de ce Bourg iettoient au feu leurs tortuës, & les autres instrumens de leur mestier; que les femmes n'appelloient plus les Iongleurs dans leurs maladies, & qu'on ne souffroit plus aucune Danse que celle que i'approuvois; & que tous les Sauvages de ce païs se declaroient ouvertement pour la Foy. Les Anciens portoient la Jeunesse à se faire instruire, à se servir de la priere, & à faire une profession publique de la Religion Chrestienne: & pour les animer par leur exemple à se procurer un si grand bien; ils venoient en foule à la Chapelle, & se rendoient assidument à la priere. Il n'est pas possible de desirer une plus grande disposition à la Foy, que celle qui paroist dans nos Sauvages; & quoy que leur inconstance naturelle partage encore mon cœur, entre la crainte & la joye; i'espere neantmoins que Dieu aura la bonté d'achever l'ouvrage qu'il a commencé.

Si les choses continuent dans l'estat où ie les ay laissées, en partant pour aller faire un voyage à Quebec; il y aura chez les Agniés dequoy occuper plusieurs fervens [192] Missionnaires. Ce qui me donne encore de plus fortes esperances de voir bien

assembly that I was greatly obliged to them for the resolution which they had just adopted, and that I would do everything in my power to insure the success of a project so advantageous to them. And, after I had left them, I went to return thanks to God for so signal a favor.

“Some days later, I saw that the [191] Sorcerers of this Village were throwing into the fire their tortoise-drums,⁸ and the other instruments of their calling; that the women did not summon the Jugglers any more in their illnesses; that no Dance was any longer allowed except that which I approved; and that all the Savages of this country declared themselves openly for the Faith. The Elders prompted the Youth to come for instruction, to have recourse to prayer, and to make a public profession of the Christian Religion; and, in order to incite these by their example to procure for themselves so great a good, the Elders came in a crowd to the Chapel, and assiduously attended prayers. It is not possible to desire a greater inclination for the Faith than that which appears in our Savages; and although their natural inconstancy still divides my heart between fear and joy, I yet hope that God will have the goodness to finish the work that he has begun.

“If things continue in the state in which I left them on setting out to go on a journey to Quebec, there will be work enough among the Agniés to occupy several fervent [192] Missionaries. A thing that gives me still stronger hope of soon seeing all this people converted is, that since this great change,—although I remained among them four months longer, until my journey to Quebec,—I do not think that in all that time either a single one of

toft tout ce peuple converti, c'est que depuis ce grand changement, y ayant demeuré encore quatre mois parmy eux, iufqu'à mon voyage de Quebec; ie ne croy pas, ny qu'aucun d'eux ayt invoqué le Demon durant tout ce temps, ny qu'il s'y foit fait aucunes danfes que i'avois deffenduës: & comme il arriva qu'un homme qui n'estoit pas du païs, & qui s'estoit enyvré, eut invoqué l'Agrefkotié, on luy impofa filence, & on l'avertit qu'on n'invoquoit plus ce Demon parmi les Agniés. Ainfi ie puis dire que nous avons prefentement dans cette Province, un champ bien vaste qui eft ouvert à l'Evangile, & qui demande, pour en retirer tous les fruits dont il donne de fi belles eſperances, & le zele de plusieurs fervens Miſſionnaires, & les prieres de ceux qui ne peuvent pas le venir cultiver.

On y a envoyé de renfort deux Prestres, le Pere Thiery Befchefer, & le Pere Louys Nicolas.

them has invoked the Demon, or any dances have been held which I had forbidden. When it happened that a man who did not belong to the country, or who had become intoxicated, invoked Agreskoué, he was ordered to be silent, and was informed that that Demon was no longer invoked among the Agniés. So I can say that we have at present in this Province a field vast indeed,—which is open to the Gospel, and demands, in order to obtain from it all the fruits of which it gives such pleasing prospects, both the zeal of several fervent Missionaries, and the prayers of those who cannot come to cultivate it.”

There have been sent thither, as a reinforcement, two Priests,—Father Thiery Beschefer and Father Louys Nicolas.

[193] CHAPITRE VI

DE LA MISSION DE S. FRANÇOIS XAVIER À ONNEIOUT.

C'EST la seconde Nation des Iroquois, tirant vers leur grand Lac, nommé Ontario.

Le Pere Bruyas qui a soin de cette Mission en a écrit un Journal, dont ce qui suit a esté extrait.

Le 14. Aoust 1669. Nouvelle arrive de Montreal que quelques François ont tué traiteusement des Onneiout au retour de leur chasse, pour se rendre maistres des peaux de Castor & d'Orignac qu'ils avoient pris. On adjoute que l'Onneiout mis en prison par les François de Montreal, est encore aux fers: & qu'un autre y a esté battu de telle maniere, qu'il en est mort peu de temps apres, Toutes ces nouvelles vrayes ou fausses ne laissent pas d'irriter les esprits, & aisement le contrecoup en tombera icy fur nous.

[194] Le 16. on retourne de traite avec soixante barils d'eau de vie apportez de la nouvelle Hollande. Vn yvrogne rompt la porte de ma Chapelle, en me reprochant l'insolence de nos François. Vn autre frappe si rudement mon compagnon, qu'il en porte les marques. De ces defordres qui sont dans ce Bourg, ie prens occasion d'aller faire un tour vers nostre Lac, où il y a quelques pefcheurs, quoy que ie sois encore bien foible d'une fievre tierce, qui par la grace de Dieu ne m'a pas arresté, ny empesché d'agir pour l'instruction de mon petit troupeau. La

[193] CHAPTER VI.

OF THE MISSION OF ST. FRANCOIS XAVIER AT ONNEIOUT.

THIS is the second Nation of the Iroquois as you go toward their great Lake called Ontario.

Father Bruyas, who has charge of this Mission, has written a Journal about it, from which the following is taken.

“ August 14, 1669. News arrives from Montreal that some Frenchmen have treacherously killed some Onneiouts, upon their return from the chase, in order to get possession of the Beaver- and Moose-skins that they had taken. It is added that the Onneiout who was imprisoned by the French of Montreal is still in irons; and that another one has been flogged there in such a manner that he died a short time afterward, from the effect of the punishment. All these tidings, true or false, fail not to irritate the feelings, and the consequences will probably fall upon us here.

[194] “ The 16th. People return from trading, with sixty kegs of brandy brought from new Holland. A drunken man breaks in the door of my Chapel, reproaching me for the insolence of our Frenchmen. Another strikes my companion, with such violence that he bears the marks of it. Owing to the disorders that are prevailing in this Village, I take occasion to go on a trip toward our Lake, where there are some fishermen,—although I am still very weak from a tertian fever which, by the grace of God, has not stopped or hindered me from working for the

plus pesante croix que i'aye, est celle des yvrognes, i'ay besoin de toute ma petite vertu pour la supporter patiemment: cela rompt tout nos exercices, toutes nos instructions, & empesche que l'on ne puisse venir dans la Chapelle y faire les prieres soir & matin, chacun ne pensant qu'à fuir, & à se cacher pour éviter la violence de ces furieux.

Le 20. Vn Ambassadeur d'une certaine Nation des Loups, qui ont la paix avec les Iroquois, arrive icy avec vingt colliers, dont il fait ses presens pour arrester [195] les actes d'hostilité. Cela enfle bien le cœur à nos Onneiout, de se voir ainsi rechercher, quoy que tout fraichement ils eussent esté en guerre ce Printemps, contre cette Nation-là, nonobstant la paix faite avec eux. Ils en amenerent un homme captif.

Le 23. l'Ambassadeur s'enfuit, épouventé par les yvrognes.

Le 25. la difette d'affaifonnement, qui donne quelque goust a leur farine de bled de Turquie botuillée dans l'eau, oblige une grande partie du Bourg d'aller chercher du poisson à dix lieuës d'icy; où ils dardent le Saulmon à coups d'espée, lorsqu'il nage dans l'eau.

Le 26. de deux ieunes hommes, qui estoient allez en guerre à Andastogué, l'un y a esté pris & a esté brûlé: car ils sont si ardens à faire quelque meurtre dans le païs ennemy, que quelquefois mesme un seul homme ira faire un coup de proüesse, entrant de nuit dans une Bourgade ennemie, & y massacrant un ou plusieurs de ceux qu'il y trouvera endormis, se sauvant après à la fuite, quoy qu'il soit poursuivy de trente & quarante [196] ennemis, qui se feront réveillés au

instruction of my little flock. The heaviest cross that I have is that of the drunkards; and I have need of all my little virtue to bear it patiently. It breaks up all our exercises, and all our teaching; and prevents the people from coming to Chapel to say their prayers, morning and evening,—each one thinking only of running away and hiding, in order to avoid the violence of those furious men.

“ The 20th. An Ambassador from a certain Nation of the Loups who are at peace with the Iroquois, arrives here with twenty collars, with which he makes his presents, for the purpose of arresting [195] the acts of hostility. This greatly elates our Onnei-outs’ spirits, to see themselves thus sought after,—although quite recently, this Spring, they had been at war with that Nation, notwithstanding the peace made with them. They had led one of their men home a prisoner.

“ The 23rd. The Ambassador takes flight, frightened by the drunkards.

“ The 25th. The scarcity of seasoning, for giving some taste to their Turkish wheat boiled in water, obliges a large part of the Village to go in quest of fish, at a place ten leagues from here,—where, with their javelins, they pierce the Salmon as it swims in the water.

“ The 26th. Of two young men who had gone to Andastogué with hostile intent, one has been captured there and burned; for they are so eager to commit some murder in the enemy’s country that sometimes even a single man will go and execute a stroke of prowess,—entering a hostile Village at night, and murdering one or several of those whom he finds asleep there; making his escape afterward

bruit du meurtre. Les chevelures qu'ils en rapportent, qu'ils arrachent promptement de la teste de ceux qu'ils auront tué, font les marques affeurrées de leur victoire. Mais souvent aussi ils y font pris, & y font brûlez cruellement.

Le 28. le Pere Pierron arrive d'Agnié, pour me prendre en passant, pour nous rendre à Onnontagué, où nous arrivâmes le lendemain, tous les Missionnaires des Nations Iroquoises s'y estant rendus en mesme temps. Quelle joye de nous revoir & de nous embrasser, & de conferer par ensemble des moyens d'avancer le salut des ames, & la gloire de Dieu en nos Missions. Cette assemblée nous estoit necessaire, & à moy particulièrement.

Le sixième iour de Septembre, ie retourne avec le Pere Pierron à Onneiout, qui passa outre dans la Mission d'Agnié. J'apprens que les yvrognes durant mon absence ont si mal traité l'homme qui est avec moy, qu'il s'est veu obligé de sortir, & de demeurer à la campagne pour éviter leur insolence. Il faut que [197] nous soyons icy disposés à tout, à la mort autant qu'à une vie toujours persecutée: mais c'est une grande consolation que ce soit pour l'amour de Dieu, & le salut des ames.

Le 8. vn Onneiout retourne des Ontoüagannha qui sont à deux cent lieues d'icy. Il nous apprend que deux de ses camarades, avec un Onnontagué & un Tsonnontoüen, ont esté faits prisonniers par quelques guerriers de la Nation des Nés-percez. Ces quatre Iroquois retournoient de leur petite-guerre, où ils avoient pris deux ennemis; mais ayant esté rencontrés par soixante Outaouïaks, ils furent vaincus dans leur victoire, & eux-mesmes furent pris captifs.

by flight, although he may be pursued by thirty or forty [196] of the enemy, who have awakened at the noise of the assault. The scalps which they bring back, and which they quickly snatch from the heads of those they have killed, are the sure signs of their victory. But often, too, they are captured in these assaults and cruelly burned.

“ The 28th. Father Pierron arrives from Agnié, to take me in passing, that we may repair to Onnontagué, where we arrive on the following day,—all the Missionaries of the Iroquois Nations having gathered there at the same time. What joy for us to see one another again, to embrace, and confer together on the means of advancing the salvation of souls and the glory of God in our Missions! This meeting was necessary for us, and especially so for me.

“ The sixth day of September. I return with Father Pierron to Onneiout, he going on to his Mission at Agnié. I learn that during my absence the drunkards so maltreated the man who is with me, that he found himself obliged to leave and take up his abode in the fields, in order to avoid their insolence. We here are obliged [197] to be ready for anything,—for death, as well as for a life of constant persecution; but it is a great consolation that it is for the love of God and the saving of souls.

“ The 8th. An Onneiout returns from the Ontouagannha, who are two hundred leagues from here. He informs us that two of his comrades, together with an Onnontagué and a Tsonnontouen, were taken prisoners by some warriors of the Nation of the Nés-percez. These four Iroquois were returning from their skirmishing, in which they had taken two of the enemy; but being met by sixty Outaouaks,

Voilà bien des semences de guerre, si Dieu n'y met ordre. Sagocchiendageté retourne de Montreal assez content: les Outaotiaaks luy ont donné dix peaux de vaches sauvages bien enrichies de leurs peintures, pour affeurer les Anciens qu'au Printemps ils se trouveront à Montreal, pour y planter l'arbre de paix, afin d'arrester tous ces actes d'hostilité.

Le 9. une bande de huit guerriers part [198] vers Andastogué: une autre bande de cinq les avoit devancez il y a quinze iours.

Le 10. i'ay trouvé un enfant mort, qui heureusement avoit esté baptisé. Le salut de cette petite ame adoucit toutes mes amertumes, & me fait oublier tout le mal que m'ont fait les yvrognes.

Le 20. nos guerriers partent au nombre de fix-vingts, y compris cinquante Onnontagué, & dix Oio-gotien qui s'estoient ioints à eux. Si nos Onneiout estoient ramassez, ils pourroient mettre sur pied cent soixâte hommes de guerre.

Le 21. il y a grand nombre de malades. Un enfant baptisé s'en va en Paradis, ioinde la troupe innocente de ceux qui y font déjà. C'est le vingtième depuis que ie suis à Onneiout. Que cela est consolant: ie suis affeuré d'avoir autant de protecteurs aupres de Dieu.

Le second iour d'Octobre, un Onneiout yvre tuë un de ses camarades à Agnié.

Le 3. ie croy que Dieu a receu en son Paradis une femme âgée de trente ans, qui vient d'expirer, ayant receu faintement [199] le Baptême depuis quatorze iours.

Le 6. un enfant baptisé s'envole au Ciel. La

they were vanquished in their victory, and were themselves taken captive. Here are seeds, indeed, of war if God do not restore harmony. Sagocchien-dageté⁴ returns from Montreal fairly well pleased. The Outaouaks gave him ten wild-cows' skins, well adorned with their paintings, as assurance to the Elders that they would repair to Montreal in the Spring, to plant the tree of peace there, in order to put a stop to all these acts of hostility.

"The 9th. A band of eight warriors sets out [198] toward Andastogué, another band of five having preceded them two weeks ago.

"The 10th. I found a child dead, who had fortunately been baptized. The salvation of this little soul sweetens all my bitterness, and makes me forget all the injury that the drunken men did me.

"The 20th. Our warriors depart, to the number of six-score,—including fifty Onnontagué and ten Oiogouen, who had joined them. If our Onneiout were gathered together, they could put into the field a hundred and sixty warriors.

"The 21st. There are a great many sick people. A child that has been baptized goes to Paradise, to join the innocent band of those already there; it is the twentieth since my coming to Onneiout. How consoling that is! I am sure of having so many protectors with God.

"The second day of October. A drunken Onneiout kills one of his comrades at Agnié.

"The 3rd. I believe that God has received into his Paradise a woman aged thirty years, who has just died, and who piously received [199] Baptism a fortnight ago.

"The 6th. A child that has been baptized takes

mere veut fuivre son enfant, me pressant de la baptiser, y ayant un an que ie l'instruis, & son cœur estant dit-elle, où est son fils.

Le 11. voila encore un petit Ange qui s'en va au Ciel. Il y a une providence de Dieu particuliere sur ces petits innocens. Comme j'ouvris ce matin la porte de ma Chapelle, deux femmes s'y estant rencontrées passant chemin, l'une a demandé à l'autre en quel estat estoit le malade de la Cabanne: il va mourir, luy a-t'elle répondu: j'ay appris que c'estoit un enfant, j'y suis allay, & j'ay trouvé ce petit innocent qui sembloit m'attendre pour recevoir le saint Baptême, apres lequel il est mort.

Le 25. j'apprens la mort d'un ancien Chrestien, baptisé il y a plus de vingt ans dans le païs des Hurons. Il estoit icy depuis environ dix ans, toujours malade. Je le confessay avant qu'on l'emportast aux pesches, où Dieu l'a pris à foy. On m'a dit qu'estant proche de la mort, il ne disoit autre chose, sinon ie vais au Ciel; [200] il y a long-temps que ie suis Chrestien; & qu'il fit lever le toit de la Cabanne au dessus du lieu où il estoit couché, afin de donner passage à son ame vers le Ciel.

Le 20. Novembre. Il me semble que je suis maintenant dans un Paradis terrestre. Le manque de boisson me fait iouir d'un grand repos, & donne à ceux qui sont de bonne volonté la liberté entiere de venir prier Dieu. Le nombre de ceux qui se font instruire augmente tous les iours; sur tout depuis que j'ay commencé à faire le Catechisme. Si j'avois une Cloche, cela me soulageroit beaucoup, ie suis contraint, pour y suppleer, d'aller faire le cry par les rues de ce Bourg.

flight to Heaven. The mother wishes to follow her child, and urges me to baptize her, as she has been under my instruction for the past year; and as her heart is, she says, where her son is.

“ The 11th. Another little Angel gone to Heaven. There is a special providence of God over these little innocents. When I opened my Chapel-door this morning, two women met there by chance, as they were passing; and one asked the other how the sick one in her Cabin was. ‘ He is going to die,’ was the reply. I learned that it was a child and repaired to the place, where I found that little innocent apparently waiting for me, in order to receive holy Baptism,—after which he died.

“ The 25th. I learn of the death of an old Christian who was baptized more than twenty years ago in the country of the Hurons. He had been here for about the last ten years, always ill. I confessed him before he was taken away to the fisheries, where God took him to himself. I have been told that, when he was near to death, he repeated only these words: ‘ I am going to Heaven; [200] for a long time I have been a Christian;’ and that he had the Cabin-roof removed, over the place where he was lying, in order to give his soul passage Heavenward.

“ November 20. It seems to me that I am now in an earthly Paradise. The lack of drink makes me enjoy a great rest, and gives those that are well inclined entire freedom to come and pray to God. The number of those who are receiving instruction increases every day, especially since I have begun to ask the Catechism. If I had a Bell, it would help me greatly, as I am obliged, for want of one, to go through the streets of this Village and call the people.

Vn Onneiout yvre a tué un Agnié. S'ils ne s'épargnent pas entre eux, que ne devrions-nous pas craindre, si Dieu n'estoit nostre deffense?

Le 5. Decembre. I'ay baptisé un enfant d'une Chrestienne: c'est la fille de Felicité, qui continuë de bien faire.

Toute la Jeunesse va à la chasse du Cerf du costé d'Andastogué. Cependant [201] les femmes qui restent se rendent assiduës au Catechisme; où ie les interroge souvent, sans qu'elles ayent honte de répondre. Il m'en couste quelque chose; mais cela n'est pas mal employé. Qui sçait repeter le Dimanche tout ce qui s'est dit pendant la semaine, a pour recompense une corde de rassade, ou deux petits tuyaux de verre, ou deux bagues de leton.

Le 20. I'ay baptisé un enfant qui se meurt.

La neige commence à tomber. Il a fait jusqu'à maintenant un temps doux comme en Automne.

Le 25. iour de Noël, i'ay baptisé une femme mariée avec les ceremonies ordinaires. C'est le premier baptesme solemnel que i'ay fait icy. I'espere qu'elle fera une bonne Chrestienne; il y a deux ans qu'elle m'en a donné des preuves si fortes, que ie n'ay pû differer plus long-temps son baptesme; fur tout depuis la mort de son enfant. I'ay esté obligé de prescher quasi tout le long du iour, à cause du grand concours des Sauvages dans nostre Chapelle: où il m'a fallu contenter [202] la devotion de quelques-uns, & la curiosité des autres.

Le 28. I'ay donné le Baptesme à un enfant, dont la mere est fort assiduë à la priere.

Le premier iour de Ianvier 1670. Pour bonne Estrenne, un petit d'un an est allé au Ciel.

“ A drunken Onneiout has killed an Agnié. If they spare not one another, what would not we have to fear, if God were not our defense?

“ December 5. I have baptized a Christian woman's child: it is the daughter of Felicité, who continues to do well.

“ All the Youth go in the direction of Andastogué, to hunt the Stag. Meanwhile [201] the women who remain betake themselves assiduously to the Catechism,—in which I question them often, without their being ashamed to answer. It costs me something, but that is not ill spent. The one who can repeat, on Sunday, all that has been taught during the week, has for reward a string of colored glass beads, or two little glass tubes, or two brass rings.

“ The 20th. I baptized a dying infant.

“ The snow is beginning to fall. Until now the weather has been as mild as in Autumn.

“ The 25th, Christmas day. I baptized a married woman with the ordinary ceremonies. It is the first solemn baptism I have administered here. I hope that she will be a good Christian: two years ago she gave me such strong proofs of it that I have been unable to defer her baptism longer, especially since the death of her child. I was obliged to preach almost all day long, on account of the great throng of Savages in our Chapel, where I was forced to satisfy [202] the devotion of some and the curiosity of others.

“ The 28th. I gave Baptism to a child whose mother is very assiduous in prayer.

“ The first day of January, 1670. For a good New-Year's gift, a little babe, a year old, went to Heaven.

“ The 10th. The Demon, seeing the fruit of our

Le 10. le Demon voyant le fruit de nos instructions, a fuscité une femme de ce Bourg pour les interrompre. Elle assure avoir veu le grand Dieu des Iroquois, Teharonhiaouïagon, qui luy a revelé, dit-elle, que les Andastogué viendront affliger ce Bourg au Printemps; qu'un des plus considerables de leurs ennemis, nommé Hochitagete, fera pris & brûlé par les Onneiout: On assure avoir oüy la voix de cet Andastogué, qui du fond d'une chaudiere iettoit des plaintes femblables aux cris de ceux qui sont brûlez. Cette folle ou possédée est crüe en tout ce qu'elle dit: tous les iours on s'affemble chez elle, ce ne sont que danses, chanteries & festins; ce qui détourne puiffamment nos prieres.

Le 27. deux Anciens d'Onnontagué [203] apportent la nouvelle du retour de leurs guerriers, avec neuf captifs d'Andastogué surpris à la chasse. On en a donné deux à Onneiout; un ieune homme de vingt ans, & une femme. Ce[t]te femme-cy a esté baptisée à Onnontagué par le Pere Millet.

Le 30. on commence à la brûler à petit feu, & l'on prolonge son supplice l'espace de deux iours & de deux nuits; parce que celui pour qui elle a esté donnée, a esté brûlé à Andastogué pendant autant de temps.

Le premier iour de Fevrier ayant trouvé l'occasion d'instruire ce pauvre ieune homme captif, ie le fis tout publiquement, en presence des Anciens & de beaucoup de monde, qui m'écoutoient volontiers; mais plus qu'aucun, celui qui estoit condamné à estre brûlé. Je le baptisay heureusement. Quelques Anciens vouloient m'empescher de luy procurer ce bonheur: mais ie leur ay dit, que c'estoit nostre

instructions, has incited a woman of this Village to interrupt them. She affirms that she has seen the great God of the Iroquois, Teharonhiaouagon,⁵—who has revealed to her, she says, that the Adastogué will come to besiege this Village in the Spring, and that one of the most powerful of their enemies, named Hochitagete, will be captured and burned by the Onneiout. It is asserted that the voice of that Andastogué was heard; from the bottom of a kettle he uttered wailing cries, like the cries of those who are being burned. This woman—mad or possessed—is believed in all that she says. Every day there is a gathering at her house, where there is nothing but dancing, singing, and feasting,—a powerful deterrent to our prayers.

“ The 27th. Two Elders from Onnontagué [203] bring the news of the return of their warriors, with nine Andastogué captives that were surprised while hunting. Two of them were given to Onneiout,—a young man of twenty, and a woman. This woman was baptized at Onnontagué by Father Millet.

“ The 30th. They begin to burn her over a slow fire, and prolong her torture for the space of two days and two nights,—because he for whom she was given was burned at Andastogué for that length of time.

“ The first day of February. Having found an opportunity to instruct that poor young man who was taken prisoner, I did so with entire publicity, in presence of the Elders and many people, who listened to me willingly,—but, more so than any one else, the one who was condemned to be burned. I succeeded in baptizing him. Some Elders wished to prevent me from procuring him this happiness; but I told them that it was our custom to pray to God with

coustume de prier Dieu avec ceux que l'on faisoit mourir, & qu'ils devoient se contenter de le faire souffrir en cette vie. L'esperance du Paradis [204] est une douce consolation à ces pau[v]res miserables.

Le lendemain matin i'y retournay, & ie le trouvay tres-bien disposé pour le Ciel; On âcheva de le brûler, & ie luy vis rendre son ame à Dieu. On m'a dit qu'il me reclamoit le soir precedent, au milieu des flammes, mais on luy refusa cette consolation que i'aurois pû luy donner.

Le 4. ie baptifay il n'y a que deux iours une ieune fille de six à sept ans, qui aujourd'huy est allée au Ciel.

Le 5. quatorze guerriers vont chercher leurs ennemis de la Nation des Loups, qui font leur chasse vers Montreal. J'apprens en mesme temps que six cents, tant de Tsonnontouien que d'Oïogotien, sont allez en guerre vers le païs des Outaotiak, où le Pere Alloties doit hiverner.

Le 3. iour de Mars. J'ay baptisé un ieune homme de vingt cinq ans, a l'extremité. Au commencement de sa maladie il avoit refusé tous les remedes superstitieux, où les Demons sont invoquez: mais enfin sa mere luy ayant persuadé [205] d'y avoir recours; les Sorciers du païs, ou pour mieux dire les Jongleurs éprouverent sur luy tous les secrets de leur Art; mais sans aucun effet: ce qui les obligea eux-mêmes d'abandonner le malade; que ie n'abandonnay pas, & que Dieu me fit la grace de gagner & de le disposer à mourir chrestienement.

Le 4. Garakontié Capitaine d'Onnontagué est venu icy, avec quarante six beaux colliers, pour affeurer l'Onneiout qu'il fera tousiours uny avec luy.

those who were put to death, and that they must content themselves with making him suffer in this life. The hope of Paradise [204] is a sweet consolation to these poor wretches.

“ On the following morning, I went back there and found him very well prepared for Heaven. They finished burning him, and I saw him render up his soul to God. I was told that he called for me on the previous evening, in the midst of the flames; but he was refused the consolation that I might have been able to give him.

“ The 4th. Only two days ago, I baptized a young girl, between six and seven years old, who to-day went to Heaven.

“ The 5th. Fourteen warriors go to seek their enemies, of the Nation of the Loups, who are hunting in the direction of Montreal. I learn at the same time that six hundred men, both Tsonnontouen and Oiogouen, have gone on the war-path toward the country of the Outaouak, where Father Alloues is to spend the winter.

“ The 3rd day of March. I baptized a young man of twenty-five, who was critically ill. In the beginning of his sickness, he had refused all the superstitious remedies in which the Demons are invoked. But at length his mother persuaded him [205] to have recourse to them; and the Sorcerers of the country—or, rather, the Jugglers—tried all the secrets of their Art on him, but without any effect. They were accordingly obliged to abandon the sick man, whom I did not forsake, and whom God graciously suffered me to win over, and prepare for a Christian death.

“ The 4th. Garakontié, Captain of Onnontagué,

Il a parlé avantageusement de la Foy, & a exhorté nos Anciens à venir à la priere à son exemple. Il a aussi fait un present pour les inviter à allumer le feu de paix à Montreal, au temps que les Outaouïaks y feront descendus.

Le 16. vn petit enfant est allé aujourd'huy au Ciel croistre le nombre des Predestinez.

Le 3. d'Avril. Nos traitteurs retournerent avec quarante barils d'eau de vie. C'est pour troubler nostre devotion les Fêtes prochaines de Pasque.

Le 4. vn yvrogne met le feu à une Cabane, tout y fut brûlé en moins d'un [206] quart d'heure: & si le vent eust donné d'un autre costé, la moitié du Bourg auroit esté réduit en cendres. Quand nos Sauvages ont receu quelque tort d'un autre, ils s'enyvrent à demy, & font impunément tout ce que la passion leur suggere. Toute la fatisfaction qu'on en reçoit, ce sont deux mots; il estoit yvre, il avoit perdu la raison.

Voyant tous ces defordres, i'ay esté passer les Fêtes de Pasque avec le Pere Millet à Onnontagué.

Le 20. ie trouve à mon retour vne vieille Chrestienne que Dieu avoit appellé à foy.

Le premier iour du mois du May, ie donne le Baptesme à un enfant, qui s'envola incontinent en Paradis, trois autres le suivirent de prez.

Le 26. i'ay passé les Fêtes de la Pentecoste à Onnontagué où le Pere de Carheil s'estoit aussi rendu de sa Mission Doiogoüen.

Le 6 iour de Juin, un enfant mort apres son Baptesme, va iouïr de Dieu.

Le 17. vne pauvre femme vient d'expirer deux iours apres son Baptesme. Je [207] n'en ay pû rien

has come here with forty-six fine collars, to assure the Onneiout that he will always be at one with him. He spoke in favor of the Faith, and exhorted our Elders to attend prayers, after his example. He also gave them a present, as an invitation to light the fire of peace at Montreal, at the time when the Outaouaks come down there.

“ The 16th. A little child went to Heaven to-day, to swell the number of the Predestined.

“ The 3rd of April. Our traders returned with forty kegs of brandy. That is to disturb our devotions during the coming Easter Holy days.

“ The 4th. A drunken man set fire to a Cabin, and everything in it was burned in less than a [206] quarter of an hour. If the wind had been in another direction, half of the Village would have been reduced to ashes. When our Savages have received an injury from any one, they get half drunk and do with impunity all that passion suggests to them. All the satisfaction one receives from them is embraced in two words: ‘ He was drunk; he had lost his reason.’

“ Seeing all these disorders, I went and passed the Easter Holy days with Father Millet, at Onnontagué.

“ The 20th. I found on my return that God had called to himself an old Christian woman.

“ The first day of the month of May. I gave Baptism to a child, who straightway took flight to Paradise; three others followed it closely.

“ The 26th. I passed the Whitsuntide Feast-days at Onnontagué, whither Father de Carheil had also gone from his Mission at Oiogouen.

“ The 6th day of June. A child, dying after its Baptism, goes to enjoy God.

tirer qu'à l'extrémité, i'allois la visiter trois & quatre fois le iour, & la trouvois toûjours indisposée au saint Baptesme. Enfin heureusement ie trouvay le moment que Nostre Seigneur luy voulut faire misericorde. La patience & la longanimité font bien neccessaires à un Missionnaire, & la confiance aux merites de IESVS-CHRIST.

“ The 17th. A poor woman has just died, two days after her Baptism. I [207] could not gain any response from her until near the end; I went to visit her three or four times a day, and found her unfavorably inclined toward holy Baptism. At last, I happily found the moment when it was Our Lord's will to show her mercy. Patience, long-suffering, and confidence in the merits of JESUS CHRIST are very necessary for a Missionary.”

CHAPITRE VII

DE LA MISSION DE SAINT IEAN BAPTISTE À ONNON-
TAGUÉ.

C'EST la troisiéme Nation des Iroquois.

On connoitra l'estat de cette Mission par une Lettre du Pere Millet qui en a eu le soin, enuoiée au R. P. le Mercier Superieur general des Missions de la Nouvelle France.

[208] MON R. PERE,
Pax Christi.

V. R. m'a commandé dans sa derniere Lettre de l'informer de ce qui s'est passé de plus considerable en cette Mission: Je luy obeiray autant qu'il me fera possible, & que le peu de loisir que j'ay presentement me le peut permettre.

Le lendemain du depart d'Ateriata qui vous a porté mes premieres Lettres, ie commençay de faire le cry ordinaire le matin, par lequel on avertit le peuple de venir à la Chapelle; & comme ie suis dans la Mission de saint Iean Baptiste, ie crûs que Dieu demandoit de moy que j'imitasse ce grand Saint, en criant comme luy dans ces deserts & dans ces bois. Je continuay ce mesme cry les iours suivans au soir & au matin, principalement durant l'Advent. Je criois tantost au feu, au feu d'enfer, qui ne s'esteint iamais: tantost au Ciel, au Ciel, ou on trouve toutes sortes de biens, avec un bon-heur eternal. Quelquefois ie leur criois,

CHAPTER VII.

OF THE MISSION OF SAINT JEAN BAPTISTE AT ONNON-
TAGUÉ.

THIS is the third Nation of the Iroquois.

The state of this Mission will be learned from a Letter sent by Father Millet, who has had charge of it, to the Reverend Father le Mercier, Superior-general of the Missions of New France.

[208] MY REVEREND FATHER,
Pax Christi.

Your Reverence commanded me, in your last Letter, to inform you of the more notable occurrences in this Mission. I will obey you, as far as it shall be possible, and as the little leisure that I have at present will permit.

On the day after the departure of Ateriata, who carried you my first Letters, I began in the morning to give the ordinary cry by which the people are summoned to Chapel; and as I am in the Mission of saint Jean Baptiste, I thought that God demanded of me an imitation of that great Saint by crying in these deserts and forests, after his example. I kept up this same cry, morning and evening, during the following days, principally during Advent. Sometimes I called out, "Fire! fire! ever-burning hell-fire!" At other times, "To Heaven! to Heaven! where are found all kinds of blessings, with eternal happiness." Sometimes I called out to them, "There

il n'y a qu'un Dieu, il n'y a qu'un [209] Dieu, qui est le Maître de nos vies. D'autres-fois, IESVS est le Maître, IESVS est le Maître de nos vies, venez l'adorer, venez à la priere. Ces cris, & d'autres semblables, selon que ie les iugeois plus propres à dissiper l'affoupissement de nos Sauvages en ce qui regarde leur salut, estoient suivis d'une petite instruction que ie tâchois de leur rendre sensible, & tout ensemble facile à retenir.

Durant une semaine ie leur mettois devant les yeux diverses cordes de porcelaine, pour marquer le nombre & la diversité des choses que ie leur enseignois. Et pendant la semaine suivante j'étendois une corde, & j'y attachois divers colliers de fil, dont les Sauvages lient & enchaînent les captifs qui sont pris en guerre, pour les conduire ainsi au feu qui leur est préparé; & par ce symbole ie leur representois les chaînes cruelles des pechez, dont le Demon les chargeoit pour les entrainer dans les feux d'enfer. D'autres fois ie suspendois à la même corde un beau collier de porcelaine devant l'Autel de ma Chapelle, pour leur enseigner qu'il n'y avoit qu'un Dieu? ² Une carte [210] de tout le monde, pour montrer qu'il avoit tout fait; ³ Un petit miroir pour marquer qu'il connoissoit tout; ⁴ Quelques cordes de raffade, pour exprimer la libéralité dont il use à recompenser toutes les bonnes actions? & quelques instrumens de la Justice des hommes, pour leur exprimer celle que Dieu exerce dans les flammes de l'Enfer: Je tâchois sur tout de leur faire concevoir par l'excez des souffrances de IESVS-CHRIST combien la Justice de Dieu est terrible, & quelles peines doit attendre un pecheur pour le châtiment de ses crimes, puisque le

is only one God, there is only one [209] God, who is the Master of our lives!" And again, "JESUS is the Master, JESUS is the Master of our lives; come and worship him, come to prayers!" These cries, and others like them,—according as I judged them most suitable for dispelling the drowsiness of our Savages in what pertains to their salvation,—were followed by a little lesson, which I tried to make appeal to them and at the same time to render easy of retention.

For a week, I put before their eyes various strings of porcelain beads, to mark the number and variety of the things I taught them. And during the following week I stretched a cord, and attached to it various collars, made of twine, with which the Savages fasten and chain the captives taken in war, to conduct them thus to the fire which is prepared for them. By this symbol I represented to them the cruel chains of sin wherewith the Demon loaded them, to drag them into the fires of hell. At other times I hung to the same cord a handsome porcelain collar, before my Chapel Altar, to teach them that there was only one God; (2) a map [210] of the whole world, to show that he had made all things; (3) a little mirror, to signify that he knew all things; (4) some strings of glass beads, to express the liberality with which he rewards all good actions; also some instruments of human Justice, to express to them that which God exercises in the flames of Hell. I tried, above all, to make them conceive, by the excess of JESUS CHRIST'S sufferings, how terrible God's Justice is; and what torments must await a sinner, for the punishment of his crimes, since the Son of God had suffered so great pains for the

Fils de Dieu en avoit souffert de si grandes pour l'expiation des nostres. En fuite ie leur monstrois que le Sauveur & le Maître de nos ames ne pouvoit pas nous donner des marques plus éclatantes de son amour, qu'en se chargeant de nos peines, & en nous achetant de tout son sang un bonheur eternel.

I employay la premiere semaine de l'Advent à leur parler de la maniere dont Dieu a créé le monde, la deuxieme, ie les entretins des trois personnes de la tres sainte Trinité. La troisieme du Verbe [211] incarné, & des grandeurs de l'Homme-Dieu; La quatrieme, de sa naissance; & pour leur rendre sensibles ces mysteres ineffables, ie les leur representois sous des symboles differens, que ie portois mesme quelque fois dans les rues, pour les leur rendre familiers; & que les enfans interpretoient le Dimanche suivant à tous ceux qui se trouvoient à l'instruction.

En mesme temps que ie tâche de faire connoître le vray Dieu à nos Sauvages, ie m'étudie particulièrement à decréditer dans leurs esprits leurs fausses Divinitez, sçavoir le Songe, l'Agriskoüé; afin d'establi la verité sur la ruïne du mensonge & des fables, & comme ie crus que ie devois moy-mesme travailler à détruire cette coustume detestable, m'estant trouvé un iour à un festin où i'avois esté convié, ie me levay au commencement, & dis d'une voix haute le *Benedicite*, dans le langage du païs; & comme ie vis qu'un action si extraordinaire les avoit tous surpris, ie leur adjoustay que dans les festins qu'on faisoit en France, la coustume estoit que les Prestres [212] qui s'y trouvent commençassent par ces fortes de prieres: & pour me mettre en possession d'une si sainte coustume qui les empeschoit d'invoquer le Demon, ainsi qu'ils font

expiation of ours. Then I showed them that the Savior, the Master of our souls, could not have given us more striking proofs of his love, than by taking upon himself the burden of our sins, and purchasing for us, with all his blood, an eternal happiness.

The first week of Advent I employed in talking to them on the way in which God created the world; during the second, I told them about the three persons of the most holy Trinity; in the third, about the incarnate Word [211] and the grandeur of the Man-God; and during the fourth, about his birth. Also, in order to render these ineffable mysteries sensible to them, I represented them under different symbols—which I sometimes even carried in the streets, to make them familiar to the people; and which the children would interpret, on the following Sunday, to all those who were present at the lesson.

At the same time that I try to give our Savages a knowledge of the true God, I study especially to discredit in their minds their false Divinities,—namely Dreams, and Agriskoué,—in order to establish the truth on the ruins of falsehood and fables. Thinking that I ought myself to labor at the destruction of that detestable custom, being one day at a feast to which I had been invited, I rose when it began, and, in a loud voice, pronounced the *Benedicite* in the language of the country; and seeing that such an unusual proceeding had surprised them all, I added that at the banquets held in France the custom was for the Priests [212] in attendance to begin with this kind of prayer. In order, also, to gain possession of so sacred a custom,—which should prevent their invoking the Demon, as they do at all their feasts,—at the conclusion of this one at which I was present

dans tous leurs festins, celui où i'estois estant finy, ie dis les Graces, & les priay de ne point faire d'orenavant d'autres prieres dans leurs festins. Vn des Anciens leur dit que i'avois raison; & depuis ce temps-là ils font convaincus que de m'inviter au festin, c'est m'inviter à faire la priere.

Il arriva un iour qu'un de leurs Capitaines m'ayant voulu prevenir, commença d'invoquer ce Demon: mais ie m'y opposay fortement, & i'affeuray que l'Agriskoüé ne pouvoit rien de tout ce qu'il luy avoit demandé, que i'allois moy-mesme en prier le vray Dieu, qui est le createur de l'Vnivers; & de qui seul ils devoient esperer toutes choses: apres quoy ie dis *Benedicite*, & les Graces en fuite, à la fin du repas, sans que personne osast m'interrompre; & le Capitaine qui avoit parlé d'Agriskoüé vint le soir mesme à la priere,

Mais Dieu qui sçait ménager toutes [213] les occasions favorables à nostre salut, m'en fit naistre une aussi avantageuse que ie la pouvois souhaiter pour l'instruction de nos Anciens & de nos Capitaines.

Garakontié me representa un iour en la presence de quelques autres dont il estoit accompagné, qu'il n'estoit pas iuste que ie donnasse tout mon temps & tous mes soins à l'instruction des enfans, sans que leurs peres y eussent part; qu'il falloit commencer par instruire les anciens, afin qu'ils pussent par leurs paroles, & par leurs exemples, contribuer eux-mesmes à former les ieunes gens: & qu'ainsi il estoit à propos que ie prisse les Dimanches pour leur parler des mysteres de nostre Foy & des devoirs d'un Chrestien. Je luy témoignay que i'estois ravy de l'ouverture d'un si beau dessein; que la chose du monde que ie

I said Grace, and begged them in the future not to offer any other prayers at their feasts. One of the Elders told them that I was right; and ever since that time they have understood that to invite me to a feast was to invite me to make the prayer.

It happened one day that one of their Captains, intending to anticipate me, began to invoke that Demon of theirs. But I made strenuous opposition to this, and declared that Agriskoué could do nothing of all that he had asked from him; and that I myself was going to pray therefor to the true God, who is the creator of the Universe, and from whom alone they must look for all things. Thereupon, I said the *Benedicite*; and afterward, at the close of the repast, I said Grace, without any one's daring to interrupt me. And the Captain who had spoken of Agriskoué even came in the evening to prayers.

But God, who knows how to manage all [213] opportunities favorable to our salvation, caused one to present itself to me,—one as advantageous as I could have desired for the instruction of our Elders and our Captains.

Garakontié represented to me, in the presence of some others by whom he was accompanied, that it was not just for me to give all my time and all my care to the children's instruction, without their fathers, having a share of it. He told me that I ought to begin by teaching the elders, in order that they might, by their words and examples, themselves contribute to the education of the young people; and that, accordingly, it was fitting for me to take Sundays for speaking to them on the mysteries of our Faith and the duties of a Christian. I assured him that I was delighted at the proposal of so excellent

fouhaittois davantage estoit de travailler pour le salut de tout ce qu'ils estoient; qu'il y avoit déjà long-temps que ie concertois le dessein d'affsembler les Anciens, & leur parler; & que s'ils le vouloient bien, nous commencerions dès le Dimanche suivant: & comme il estoit important de [214] les gagner, ie priay Garakontié de les inviter à un festin que ie leur voulois faire ce iour-là, ce qu'il me promit d'exécuter fidèlement.

Pour m'accommoder en quelque sorte à la coustume des Sauvages, qui chantent en preparant leur festin; le matin du Dimanche assigné ie chantay en disposant celuy que ie leur allois faire, les misericordes de Dieu, la venuë du Sauveur au monde, & la victoire qu'il a emportée sur les Demons: & pour fraper leur imagination par quelque espece d'appareil, i'attachay un beau grand collier de porcelaine au milieu de la Cabanne, & ie l'accompagnay d'un costé d'une carte du Monde, & de l'autre de l'Image de Saint Louis Roy de France; ie plaçay dans un autre endroit les portraits du Roy & de Monsieur le Dauphin. Au dessous du collier de porcelaine i'avois mis la Bible sur un pupitre couvert d'une belle étoffe rouge, au dessus duquel on voyoit l'Image de Nostre Seigneur, qui avoit à ses pieds tous les symboles des superstitions & des desordres dans ces païs; comme pour marquer qu'il les avoit vaincus.

[215] Tout le monde s'estant assemblé, Garakontié leur ayant déclaré l'occasion & le sujet du festin, ie leur fis quelques complimens, avec les presens ordinaires, & apres avoir fait publiquement une priere au milieu de la Cabanne; ie leur fis connoître que ce collier que i'avois là suspendu, estoit pour leur

a plan; that the one thing in the world I most desired was to work for the salvation of their entire number; that already, for a long time, I had been forming the plan to call the Elders together, to speak to them; and that, if they were willing, we would begin on the following Sunday. As, furthermore, it was important to [214] win them, I begged Garakontié to invite them to a feast that I wished to give them on that day,—a commission which he promised me to execute faithfully.

To adapt myself in some sort to the custom of the Savages, who sing while preparing their feasts, on the morning of the Sunday assigned, while preparing that which I was going to give them, I sang the mercies of God, the coming of the Savior into the world, and the victory that he gained over the Demons. And, in order to strike their imaginations by some kind of formal display, I hung up a fine large porcelain collar in the middle of the Cabin, placing on one side of it a map of the World, and on the other the Image of Saint Louis, King of France. In another place, I put the portraits of the King and Monsieur the Dauphin. Beneath the porcelain collar I had put the Bible, on a desk covered with a handsome red cloth, below which was to be seen the Image of Our Lord,—who had at his feet all the symbols of the superstitions and dissoluteness of these countries, as if to indicate that he had overcome them.

[215] When all had assembled, and Garakontié had announced to them the occasion and purpose of the feast, I made them some compliments, with the ordinary presents. Then, after offering a prayer publicly in the middle of the Cabin, I let them know that the collar which I had hung there was meant to

marquer qu'il n'y avoit qu'un Dieu qui estoit le Souverain Maistre de nos vies, le createur du Ciel & de la terre, le Dieu de la guerre & de la paix, de la chasse & de la pefche; que c'estoit une verité que toutes les creatures nous prefchoient; & que les Demons avoient tâché par toute la terre d'obfcurer, pour se faire adorer en la place du vray Dieu. Mais que pour se faire mieux connoître aux hommes, il s'estoit rendu vifible & s'estoit fait homme comme eux, pour les instruire du deffein qu'il avoit de les fauver, qu'il avoit pris le nom de *IESVS*, qu'il leur avoit montré par fes miracles qu'il estoit vrayment Tout-Puissant, & le Fils de Dieu, rendant la veuë aux aveugles, gueriffant les maladies de toutes fortes, refuscitant les morts par une feule de fes [216] paroles, & apres avoir enfeigné aux hommes le chemin du Ciel, il y estoit monté à la veuë de cinq cens perfonnes, pour les y recevoir: que nous confervions les Efcritures faintes où fes exemples & fa doctrine nous estoient merueilleufement exprimées; que toutes les Nations de la terre l'avoient receuë avec refpect, & que c'estoit ce que nous venions leur enseigner: Que nos Roys adoroient ce mefme Dieu, fuivoient fa loy, embrassoient fa doctrine, obfervoient fes commandemens. En fuite ie les leur expliquay en détail, & ie les exhortay à rendre leur païs floriffant & paisible par la conformité de Religion qu'ils auroient avec les François; & à se rendre eux-mefmes heureux en renonçant à toutes leurs superstitions, & aux pechez que Dieu a deffendu, sous des peines si terribles. Ie leur marquois chaque chose par fon fymbole, afin de les instruire d'une maniere plus fenfible; & enfin ie terminay ce discours par la priere & par la Benediction

signify to them that there was only one God, who was the Sovereign Master of our lives, the creator of Heaven and earth, the God of war and of peace, of the chase and of fishing; that this was a truth which all creatures preached to us, and which the Demons had tried to obscure throughout all the world, in order to have themselves worshiped in place of the true God. I added that, for the purpose of making himself better known to men, he had rendered himself visible and had made himself a man like them, to instruct them in the plan he had for saving them. I told them that he had taken the name of JESUS, and had shown them by his miracles that he was truly All-Powerful and the Son of God,—restoring sight to the blind, healing diseases of all kinds, and raising the dead by a single one of his [216] words; and that, after teaching men the way to Heaven, he had ascended thither in the sight of five hundred persons, in order to receive them there. That we preserved the holy Scriptures, wherein were miraculously written for us his examples and his doctrine; that all the Nations of the earth had received him with respect; and that this was what we were coming to teach them. That our Kings worshiped this same God, followed his law, embraced his doctrine, and observed his commandments. These I then explained to them in detail, and exhorted them to render their country flourishing and peaceful by making their Religion conform to that of the French; and to render themselves happy by renouncing all their superstitions, and the sins which God has forbidden under such terrible penalties. I designated each thing to them by its symbol, in order to instruct them in a way that would most

que ie donnay au festin; apres lequel nous remerciafmes Dieu: & nos Anciens me témoignèrent qu'ils [217] m'estoient fort obligez du bon accueil que ie leur avois fait, & du foin que ie prenois de leur salut.

Garakontié estoit si ravy de joye, qu'il ne sçavoit en quels termes me témoigner la part qu'il prenoit au succez d'une si grande affaire: & pour moy ie crûs que ie devois tout à l'heure-mesme remercier Dieu d'une faveur si signalée, & le supplier de nous continuer ses graces, pour achever ce qu'il avoit si heureusement commencé.

Cinq ou six iours devant Noël, nostre Chapelle n'estant pas assez vaste pour recevoir le monde qui venoit en foule aux instructions, ie fus obligé de les partager en deux bandes, & faire deux Catechismes le mesme iour. L'empruntay pour cet effet une Cloche qu'ils avoient eüe il y a treize ou quatorze ans, de ceux de nos Peres qui estoient en cette Mission lorsque la guerre s'y ralluma. Cette Cloche me servoit pour assembler les Anciens; comme ie me servois d'une plus petite, pour appeller les enfans.

Ie remarquay que nos Sauvages s'estoient un peu reueillez de l'affoupissement [218] où ils estoient, par le bruit des Cloches, des cris, & des Catechismes: on entendoit perpetuellement les petits enfans chanter dans les ruës & dans les cabannes, ce qu'ils m'avoient entendu dire aux Catechismes: par tout où on alloit, on entendoit ces parolles: Il n'y à qu'un Dieu, qui est le Maistre de nos vies; On trouve dans le Ciel toutes fortes de biens, & un bon-heur qui ne finit iamais; & dans l'Enfer, des feux & des tourmens eternels.

I'avois eu quelques iours auparavant un demeslé avec quelques Sorciers ou Jongleurs du païs, que

sensibly affect them. Finally I closed this speech with prayer and the Blessing that I pronounced over the feast; after which, we rendered thanks to God, and our Elders testified to me the [217] great obligations they were under to me for the kind reception that I had given them, and for the care I took for their salvation.

Garakontié was so carried away with delight that he knew not in what terms to show me the interest he took in so important an affair; and as for myself, I believed that I ought, without the least delay, to thank God for so signal a favor, and to implore him to continue to show us the signs of his grace, in order to finish what he had so propitiously begun.

Five or six days before Christmas, as our Chapel was not large enough to receive the people who came in crowds to the instructions, I was obliged to divide them into two bands, and hold two Catechisms on the same day. For this purpose I borrowed a Bell — which they had received, thirteen or fourteen years before, from those of our Fathers who were in this Mission when war again broke out here. This Bell served me for calling the Elders together, as I used a smaller one for summoning the children.

I noticed that our Savages were somewhat aroused from the drowsiness [218] in which they were sunk, by the sound of the Bells, the cries, and the Catechisms. The little children were constantly heard singing, in the streets and in the cabins, what they had heard me say at Catechism. Wherever one went were heard these words: "There is only one God, who is the Master of our lives. In Heaven are found all sorts of good things, and a happiness that never ends; and, in Hell, everlasting fires and torments."

i'avois rencontré dans la cabanne d'un malade, pour lequel ie me fuis donné bien de la peine, mais que ie n'ay iamais pû gagner à Dieu. Quelques anciens avoient pris le parti de ces longleurs, & m'avoient fait fermer par deux diverses fois la porte de cette cabanne. Je m'en plaignis à quelques-uns des principaux de la Nation, qui m'y firent eux-mêmes entrer, & blâmerent ouvertement dans le Confeil, l'emportement & le peu de conduite de ceux qui m'avoient choqué: Mais comme ie témoignay [219] n'estre pas encore satisfait de cette reparation, parce qu'apprehendant les fuittes de cette insulte, & qu'on ne se mit en possession de me refuser l'entrée des Cabanes où i'allois visiter les malades, pour tâcher de les porter à se rendre dignes du Paradis; Garakontié comme le Capitaine general de cette Nation, tint le Confeil, où m'ayant appelé il me fit present de deux colliers, l'un pour m'appaiser, & l'autre pour me prier de ne pas faire mes plaintes à Onnontio, dont le mécontentement ne pourroit estre que funeste.

Toutes choses me paroissoient estre dans une fort bonne disposition pour celebrer avec pieté la Feste de Noël qui s'approchoit; & pour passer ce saint iour avec toute solemnité, i'ornay la Chapelle autant qu'il me fut possible, & preparay un thrône à IESVS-CHRIST, afin qu'il y receut au moment de sa naissance l'hommage de ces nouveaux fujets qui devoient y venir l'adorer. Sur le minuit nos Chrestiens & nos Chrestiennes luy rendirent leurs devoirs, tandis que i'allay chanter quelques Motets en leur [220] langue, & sonner la Cloche pour éveiller le monde par tout le Bourg, & l'inviter à venir à la Chapelle. La presse fut grande tout le matin, & les Anciens s'y

Some days before, I had had a strife with some Sorcerers or Jugglers of the country, whom I had met in the cabin of a sick man for whom I had taken a good deal of trouble, but whom I had never been able to win to God. Some elders had taken the part of these Jugglers, and had caused the door of that cabin to be shut in my face on two separate occasions. I complained of it to some of the chief men of the Nation, who themselves procured my admission to the cabin, and openly censured, in the Council, the rashness and ill behavior of those who had offended me. But as I declared myself [219] not yet satisfied with this reparation,—because I apprehended the consequences of this insult, lest others should claim the right to refuse me admission to the Cabins, where I went to visit the sick, that I might try to prevail on them to render themselves worthy of Paradise,—Garakontié, as the Captain-general of this Nation, called the Council; and, inviting me to it, made me a present of two collars,—one to appease me, and the other to beg me not to make my complaints to Onnontio, whose displeasure could only be harmful.

All things appeared to me to be in a very good condition for a pious celebration of the Christmas Festival, which was approaching. In order to pass this holy day with all solemnity, I adorned the Chapel as well as I could; and prepared a throne for JESUS CHRIST, in order that he might, at the moment of his birth, receive there the homage of these new subjects, who were to worship him in that place. Toward midnight, our Christians of both sexes paid him their devotion, while I proceeded to sing some Motets in their [220] language, and ring

rendirent comme en corps, pour honorer par leurs respects & par leurs hommages le Fils de Dieu. Nous venons, me dit un d'entre eux, à la porte de la Chapelle, faluer & adorer I E S V S qui vient de naistre.

Sur le midy ie baptifay avec les ceremonies ordinaires de l'Eglise, trois petits enfans, & quelques autres les Festes fuivantes, iufqu'au nombre de douze; que i'offris à Nostre Seigneur, comme autant de dépouilles remportées fur le Demon, & autant de victimes innocentes qui fans doute luy estoient fort agreables. Il me sembloit que ie n'estois pas parmy des Sauvages, & des Barbares, mais plutoft parmy un païs de Chrestiens, tant ie remarquois de pieté & de devotion dans les esprits. Toutes les Confessions que i'avois entenduës devant & apres la Feste de Noël; le saint Sacrement de l'Eucharistie que i'avois adminiftré; les mariages que i'avois heureusement [221] renoué, la docilité avec laquelle nos sauvages m'écouteoient fur le fuiet mefme de leurs erreurs & de leurs superstitions, leur assiduité aux prieres & aux instructions, la charité & le zele de quelques-uns, qui les portoit à se transporter dans les Cabanes de la campagne pour exhorter les malades à prier Dieu; tout cet air & ces actions de pieté me faisoient voir comme l'image de la ferveur & de la devotion des premiers Chrestiens.

Mais afin d'affermir encore davantage le bien qu'il avoit plû à Dieu de commencer en ce païs, pour en bannir entierement tout le commerce qu'on y a avec le Demon; ie refolus de declamer fortement contre la creance folle & superstitieuse qu'ils ont à leurs songes: le leur montray que ce n'estoit pas le vray Dieu, createur du Ciel & de la terre qui leur parloit

the Bell, to awaken the people all through the Village and invite them to come to Chapel. The throng was great all the morning, and the Elders attended in a body, to honor the Son of God by their respects and homage. "We come," said one among them to me at the Chapel-door, "to salute and worship JESUS, who has just been born."

Toward noon, I baptized three little children, with the usual ceremonies of the Church; and some others during the following Holidays, up to the number of twelve,—whom I offered to Our Lord as so many spoils won from the Demon, and so many innocent victims who, without doubt, were very agreeable to him. It seemed to me that I was not among Savages and Barbarians, but rather in the midst of a country of Christians,—so much piety and devotion did I remark in the people. All the Confessions that I had heard before and after the Christmas Festival, the holy Sacrament of the Eucharist which I had administered, and the marriages that I had happily [221] performed anew; the docility with which our savages listened to me, even on the subject of their errors and superstitions; their assiduity in attending prayers and lessons; the charity and zeal of some, which prompted them to go into the outlying Cabins to exhort the sick to pray to God,—all these acts and this air of piety made me see the image, so to speak, of the fervor and devotion of the first Christians.

But—in order to put on a still firmer basis the good which God had been pleased to begin in this country—for the purpose of banishing from it entirely all the commerce that is therein held with the Demon, I resolved to declaim strongly against the foolish and superstitious belief that they have in

dans le sommeil, mais que c'estoient les Demons d'Enfer, des tyrans & des ennemis de leur salut, qui vouloient se faire obeïr, comme s'ils estoient leurs legitimes Seigneurs.

Mes freres, leur dis-je dans un conseil [222] où j'avois assemblé les Anciens, vous n'ignorez pas que ce que vos songes vous ordonnent de faire, est souvent tres-impie & tres-abominable; est-il rien de plus execrable que tous vos festins d'impureté, & ceux qui ont pour loy de tout manger, & où il se commet des excez qui vous causent souvent des maladies? peuvent-ils se faire par les ordres d'un bon Genie? Il est clair que l'auteur de tant de crimes ne peut estre que tres-méchant. Il ne faut que sçavoir ce que c'est que Dieu, pour iuger qu'il nous deffend des choses si mauvaises, & si contraires à la raison & si prejudiciables au bien public. Ce n'est donc pas Dieu qui vous parle dans vos songes: mais plustost quelque Demon d'Enfer? qui vous seduit & si cela est, pourquoy estes vous assez aveugles que de luy obeïr? est-ce le Demon qui vous a faits? est-ce luy qui est le Maître de vos vies? est-ce luy qui vous destine un bonheur eternal, si vous luy obeïffez? n'est-ce pas le vray Dieu qui a toutes ces qualitez? & pourquoy donc aimez vous mieux vous perdre en vous foûmettant au premier, que vous [223] sauver en obeïssant au second? Si un enfant songeoit dans son sommeil qu'il doit tuer son pere & sa mere; me diriez-vous que Dieu qui vous a creez feroit l'auteur de ce songe? ne l'auriez-vous pas en horreur? Vn pere voudroit-il tuer son enfant? & une mere voudroit-elle bien l'étouffer, lorsqu'elle le met au monde? quoy qu'elle l'eust songé. Il est donc visible que

their dreams. I showed them that it was not the true God, creator of Heaven and earth, who spoke to them in sleep; but that it was the Demons of Hell, tyrants, and enemies to their salvation, who wished to make themselves obeyed as if they were their legitimate Lords.

“My brothers,” said I to them in a council [222] where I had assembled the Elders, “you are not ignorant that what your dreams order you to do is often very impious and very abominable. Is there anything more execrable than all your indecent feasts, and those where the rule of eating everything is followed, where excesses are committed which often cause you fits of sickness? Can these be held by the orders of a good Spirit? It is clear that the author of so many crimes must be very wicked. It needs only to know what God is, to judge that he forbids our doing things so evil, so contrary to reason, and so prejudicial to the public good. It is not God, then, who speaks to you in your dreams, but rather some Demon of Hell who seduces you; and if that is so, why are you so blind as to obey him? Is it the Demon who made you? Is it he who is the Master of your lives? Is it he who destines you for eternal happiness if you obey him? Is it not the true God who has all these qualities? And why, then, do you choose to destroy yourselves by submitting to the former, rather than [223] save yourselves by obeying the latter? If a child dreamed in his sleep that he must kill his father and mother, would you tell me that God, who has created you, was the author of that dream? Would you not hold him in horror? Would a father wish to kill his child, and would a mother consent to stifle him when she brings him into the

d'obeïr à son fonge est une folie, si nous fongeons des choses extravagantes; & que c'est un crime, si les choses que nous fongeons sont criminelles.

A la fin ie leur fis un present d'un collier de porcelaine, pour les exhorter à ne plus donner foy à leurs fonges, mais plutôt à les regarder comme les ennemis de leur salut; & à ne plus obeïr qu'à Dieu seul, s'ils vouloient estre eternellement heureux.

Ie me retiray en fuite dans ma Chapelle, assez incertain de la réponse qu'ils me feroient: car ceux mesmes des anciens qui estoient les plus portez pour la priere, & pour la pieté, avoient apprehendé l'évenement de ce conseil. Mais ie le jugeois absolument necessaire, tant pour [224] l'établissement du Christianisme, que pour obliger quelques anciens qui me demandoient le Baptême, de se declarer ouvertement pour le party de la Foy: car ils se deliuroient par ce moyen d'une infinité d'occasions dangereuses, où ils se trouvoient engagez dans l'exercice de leur charge, qui les oblige de procurer l'exécution des choses qui sont ordonnées par le fonge.

Après vne longue conference qu'ils eurent ensemble sur ce sujet, ils me firent appeller: & Garakontié parlant au nom de tous les autres, me dit que tout le monde recevoit ma voix, qu'on estoit persuadé de la verité de mes paroles, qu'on renonçoit aux superstitions que j'avois prescrites, & qu'on s'engageoit de ne plus obeïr au fonge; Que ie sçavois bien qu'ils ne parloient déjà plus d'Agriskotié dans les festins; que lorsque ie m'y trouvois, c'estoit moy qui faisois la priere, & qu'en mon absence ils prioient Dieu comme moy: & qu'ils ne luy demandoient pas seulement les biens de la terre, mais beaucoup plus la grace d'estre

world, because she had dreamed of doing it? It is clear, then, that to obey one's dream is a folly, if we dream extravagant things; and that it is a crime, if the things we dream are criminal."

In closing I made them a present of a porcelain collar, in exhortation not to repose faith any longer in their dreams, but rather to regard them as the enemies of their salvation; and no longer to obey any but God alone, if they wished to be eternally happy.

I then withdrew into my Chapel, rather uncertain as to the reply they would make me; for even those of the elders who were best disposed toward prayer and piety, had apprehended the result of this council. But I deemed it absolutely necessary, both for [224] the establishment of Christianity, and to oblige some elders, who were asking me for Baptism, to declare themselves openly on the side of the Faith; for, by this means, they freed themselves from a great many dangerous occasions in which they found themselves involved, in the discharge of their office, which obliges them to procure the execution of the things ordered by dreams.

After a long conference which they held together on this subject, they had me summoned; and Garakontié, speaking in the name of all the others, told me that they all received my voice, that they were persuaded of the truth of my words, renounced the superstitions that I had ordered them to renounce, and pledged themselves to obey dreams no longer. He added that I well knew they had already ceased to speak of Agriskoué at feasts; that, whenever I was present, it was I who offered the prayer, and that in my absence they prayed to God just as I did,—not

bien-heureux dans le Ciel; qu'il n'y [225] auroit plus d'orefnavant de feftin d'impureté, qu'on n'y excéderoit plus au boire, ny au manger, que dans les jeux, dans les danfes, dans les affemblées publiques, à la pêche ny à la chaffe, il ne fe parleroit plus de fonge: Que fi tout le monde ne venoit pas encore prier Dieu comme, ie le fouhaittois, que i'euffe un peu de patience, que bien-toft ils feroient tous Chrestiens, & pour me donner des affeurances de la verité de leurs promeffes, il me fit prefent d'un collier de porcelaine, que ie receus, & que i'offris en fuite à Dieu, comme le gage de la conversion de nos Barbares.

Il n'est pas poffible d'exprimer la ioye que i'ay reflentie d'une victoire fi grande que la Foy venoit de remporter fur l'infidelité. Ce n'est pas que ie n'aye encore tout fuiet de craindre que ces chofes n'ayent efté plus facilement refoluës qu'elles ne feront executées; foit parce qu'il n'y a pas de police icy comme en France, pour affuietir les particuliers aux refolutions d'un confeil; foit à caufe que nos Sauvages ont bien de la peine à [226] oublier entierement leurs anciennes couftumes, & comme ils font ordinairement inconfians, & infideles à leurs promeffes, i'ay befoin de toutes les prieres des perfonnes faintes & zelées pour le falut des ames, afin de leur obtenir de Dieu la fermeté neceffaire pour ne pas retomber dans leurs anciennes habitudes.

Le fuccez de cette fainte entreprife ayant auffi furpaffé toutes mes esperances, ie crus que ie ne devois point perdre de temps, & qu'il falloit me fervir de la bonne difpofition où eftoient tous les efprits. Je commençay donc de me declarer ouvertement contre les longleurs, ie tâchay de les decrediter, en

asking him merely for the good things of earth, but much more for the grace of being blessed in Heaven. He assured me that there [225] would thenceforth be no more impure feasts, and no more excess in eating or drinking; and that in the games, dances, and public assemblies, in fishing and in hunting, there would be no further talk of dreams,—adding that, if every one did not yet come to pray to God, as I wished, I must have a little patience, and soon they would all be Christians. To give me assurances of the sincerity of their promises, he made me a present of a porcelain collar, which I received, and then offered to God as the pledge of the conversion of our Barbarians.

It is impossible to express the joy that I felt at so great a victory as the Faith had just won over infidelity. It is not that I have not still every reason to fear lest these things have been more easily resolved upon than they will be executed,—both because there is no government here, as there is in France, to make private individuals obey the resolutions of a council; and because our Savages experience much difficulty in [226] forgetting entirely their ancient customs. As, moreover, they are commonly inconstant and faithless in their promises, I need all the prayers of holy and zealous persons for the salvation of souls, in order to obtain for them from God the firmness necessary to keep them from falling back into their old habits.

The success of this holy undertaking having thus surpassed all my hopes, I thought that I ought not to lose any time, and that I must make use of the good disposition existing in all minds. I accordingly began to declare myself openly against the Jugglers;

toutes rencontres, & ie crus que si ie pouvois leur ofter la confiance & l'attachement que ces peuples ont pour leurs fortileges, i'établirais bien-toſt avec la grace de Dieu le Chriſtianisme ſur les ruïnes de l'Idolatrie. Dieu m'avoit déjà fourni deux occaſions où ie les avois entierement deconcertez, & decouvert leur mauvaïſe foy.

Voicy ce qui ſe paſſa dans la premiere. Vn iour m'eſtant rencontré dans une [227] Cabanne, ou dix ou douze de ces Sorciers eſtoient aſſemblez autour d'un homme qui n'avoit qu'un mal fort leger à l'oreille, ils me firent d'abord force civilitez, & me firent approcher, bien qu'ils m'euffent voulu voir fort éloigné d'eux. Je regarday quelque temps ſans rien dire, ce qu'ils faiſoient, bien que leurs ceremonies ridicules & extravagantes m'indignaffent beaucoup. Ils prenoient dans leur bouche une certaine eau myſterieuſe, & la ſouffloient avec de grands efforts, ſur les joües & ſur les temples du malade: & celui qui eſtoit comme le chef de cette bande, leur ordonnoit de jetter encore cette eau ſur les cheveux & ſur la teſte, & meſme ſur la natte où ce pauvre homme eſtoit couché. Il falloit que tout fuſt arroſé pour chaſſer le Demon de la maladie qui eſtoit dans l'oreille de ce Sauvage. Je remarquay qu'en fuite ils beurent tous de cette meſme liqueur, & qu'ils prenoient la medecine qui devoit guerir le malade. Toutes ces ſottifies me faiſoient gemir ſur l'aveuglement de ces pauvres Idolatres, qui ſe laiſſent ainſi ſeduire par le Demon. Après [228] que i'eus regardé quelque temps l'operation de ces habiles gês, ie m'approchay du malade pour luy demander où eſtoit ſon mal, & en quel eſtat il ſe trouvoit. Les

I tried to bring them into disrepute on all occasions; and I believed that, if I could deprive them of that confidence in and attachment to their sorcery which these tribes entertain, I would soon, by the grace of God, establish Christianity on the ruins of Idolatry. God had already furnished me two occasions on which I had utterly disconcerted them, and exposed their bad faith.

Here is what occurred at the first one. One day, when I had chanced to enter a [227] Cabin where ten or twelve of these Sorcerers were gathered around a man who had only a very slight earache, they straightway offered me a thousand civilities, and made me draw near, although they would have liked to see me at a great distance from them. For some time I looked on at what they were doing, without saying anything, although their ridiculous and extravagant ceremonies made me very indignant. They took into their mouths a certain mysterious water, and blew it with violence over the sick man's cheeks and temples; and he who acted as chief of this band ordered them to throw some of this water also on the hair and head of this poor man, and even on the mat where he was lying. It was necessary that everything should be sprinkled, to drive away the Demon of the disease in this Savage's ear. I noticed that they then all drank of this same liquor, and that they took the medicine that was to cure the sick man. All these stupidities made me groan at the blindness of those poor Idolaters, who let themselves be thus seduced by the Demon. After [228] I had watched the operation of these clever people for some time, I approached the sick man to ask him where his ailment was, and how he felt. The Jugglers, taking the

longleurs prenant aussi-tôt la parole me dirent qu'il estoit déjà forti de son oreille deux petits Demons, & qu'il n'en restoit plus qu'un, qui estoit plus opiniâtré que les autres. Cela est merveilleux, leur dis-je, & ie ferois bien aise de voir fortir le troisième: continuez donc de le presser, car ie veux estre spectateur d'une cure si prodigieuse. Il y a longtemps que j'ay la curiosité de voir fortir quelqu'un de ces demons immondes, qui tourmentent ainsi que vous dites, les malades du Canada; car Dieu mercy ils ne sont point si méchans en France. Mais ie vous assure que ie feray si attentif à la sortie de ces Demons que vous dites avoir des corps & estre visibles, qu'il ne pourra échapper à ma vue. Je ne sçay si ces imposteurs reconnurent que ie me moquois d'eux, & que ie n'ignorois pas leurs tromperies, mais ils me parurent tellement deconcertez & interdits, qu'ils n'en purent iamais revenir: & [229] comme ie les pressois d'achever cette merveilleuse operation, qui devoit donner la fuite au Diable; ils me dirent, montrant quelques petits sacs où estoient des drogues, que c'estoit là ce qui chassoit les Demons des corps malades. He bien, dis-je, à celui qui estoit comme le Maître longleur, c'est toy qui te vantes d'estre l'exterminateur des grands & des petits Demons; qui t'empesche presentement en ces rencontres de faire fortir de ce malade celui que tu dis y estre resté. Je sçavois bien que leur adresse ordinaire estoit qu'ils avoient dans leur bouche ou une petite pierre, ou un morceau de fer, ou quelque piece de cuir; ou un petit os, & qu'en succant fortement la partie du corps où le mal estoit, ils disoient en avoir tiré heureusement ce qu'ils avoient en leur bouche, & qu'ils

word immediately, said that two little Demons had already come out of his ear, and now only one was left, who was more obstinate than the others. "That is wonderful," I said to them, "and I would be very glad to see the third one come out; so go on urging him, for I wish to be a spectator of so prodigious a cure. For a long time, I have been curious to see the exit of one of those unclean spirits that, as you say, torment the sick people of Canada; for, thank God, they are not so mischievous in France. But I assure you that I shall be so watchful for the exit of these Demons, which you say have bodies and are visible, that this one will be unable to escape my scrutiny." I know not whether those impostors saw that I was making fun of them, and that I was not ignorant of their tricks, but they appeared to me so disconcerted and confused that they could not recover themselves; and [229] when I urged them to finish that marvelous operation which was to put the Devil to flight, they said to me, showing some little bags in which were drugs, that therein was what expelled the Demons from sick bodies. "Well then," said I to him who acted as Master-Juggler, "thou art he who vauntest thyself as the exterminator of Demons, large and small; who is preventing thee in the present instance from causing to come out of this sick man the one that thou sayest is still left in him?" I well knew that it was their usual trick to have in their mouths either a little stone, or a bit of iron or leather, or a little bone; and that, sucking hard at the part of the body where the ailment was, they would say that they had successfully extracted that which they had in the mouth,—which they spit out before the eyes of the sick man, declaring that this

crachoient aux yeux du malade, affeurant que c'estoit un veritable Demon qui estoit cause de sa douleur: ainfi ie les avertis que i'estois bien informée de leurs fourberies & qu'il estoit difficile de me tromper, & que ie n'estois pas homme à prèdre du fer ou du cuir pour un Demon. [230] Ce fut alors que ie vis des gens bien embarrassez. Les uns m'avertissoient qu'il estoit temps d'aller faire la priere; les autres me coniuroient d'aller prier Dieu dans la Chapelle pour la santé du malade; quelques-uns mesme pour se défaire de moy, me promettoient de m'y fuivre au plutoft, & de se faire Chrestiens. Mais ie n'eus garde de les quitter que ie ne les eusse obligez d'avouer eux-mesmes qu'ils estoient imposteurs: & pour leur en donner toute la confusion, ie persistay à leur demander qu'ils me fissent voir ce troisiéme Demon qui estoit resté dans le corps de ce malade; & qu'apres qu'ils m'auroient donné cette satisfaction, ie les laisserois en repos. Mais ce fut en vain que ie les pressay, ils n'en voulurent rien faire, & ils furent enfin forcez de m'avouer que ce troisiéme Demon n'y estoit plus, & que le malade se portoit bien, avant mesme qu'ils l'eussent guery: & ce qui me parut encore plus ridicule, c'est que ce pauvre homme fut assez bon que de croire qu'il avoit esté guery du mal qu'il n'avoit iamais eu; & de me dire en se levant de dessus sa natte, qu'il [231] estoit guery. Je racontay en suite cette histoire à quelques-uns de nos Sauvages, & ie leur fis voir manifestement l'erreur & l'enchantement où ils estoient, d'avoir tant de confiance à d'aussi grands imposteurs qu'estoient leurs Medecins.

L'autre occasion que Dieu me fournit de decrediter le Songe, fut celle-cy. Vne fille âgée de quinze ou

was a veritable Demon, which was the cause of his pain. So I warned them that I was well aware of their wiles, and that it was hard to deceive me, and that I was not one to take iron or leather for a Demon. [230] Then it was that I saw some very embarrassed people. Some informed me that it was time to go and hold prayers; others begged me go and pray to God in the Chapel for the health of the sick man; and some even, in order to get rid of me, promised me that they would follow me immediately and become Christians. But I took care not to leave them until I should have forced them to confess, in person, that they were impostors; and in order to cause them all possible confusion thereby, I persisted in asking them to let me see that third Demon that was left in this sick man's body,—saying that, after they had given me that satisfaction, I would leave them in quiet. It was in vain, however, that I pressed them; they would do nothing of the kind; and they were at length forced to confess to me that this third Demon was no longer there; and—even before they had cured him—that the sick man was well. And what seemed to me still more ridiculous is, that this poor man was simple enough to believe that he had been cured of an ailment which he had never had; and to say to me, as he rose from his mat, that he [231] was cured. I told this story afterward to some of our Savages, and made them see clearly the error and bewitchment they were in, to have so much confidence in such thorough impostors as their Medicine-men.

The other opportunity that God furnished me, for bringing Dreams into disrepute, was the following. A girl of fifteen or sixteen years of age having gone

seize ans, s'estant égarée dans les bois, y avoit déjà passé deux nuits, ses parens en estoient fort en peine. On fit venir les Jongleurs pour sçavoir ce qu'elle estoit devenuë. Ces habiles Devins commencerent à faire leurs fortileges pour en apprendre des nouvelles. La premiere chose qu'ils font est de sauter, de danser & s'agiter de telle sorte qu'ils font bientôt tout en fueur. Apres cela ils battent du baston & de la tortuë; ils chantent, ils crient, ils consultent & interrogent leur Demon qui ne leur répond iamais: & apres avoir bien fuë, apres s'estre bien tourmentez pour apprendre en quel estat pouvoit estre cette fille; ils disent hardiment qu'elle avoit esté tuée par trois Andastoguez, qui luy avoient [232] enlevé la chevelure, d'une grandeur égale à un petit cercle qu'ils tracerent de leurs doigts sur une écorce, aux yeux des assistans; & qu'elle estoit expirée iustement au lever du Soleil. Apres une prophetie aussi exacte & aussi bien marquée comme celle-là, nos Sauvages eussent fait scrupule de douter de la mort de cette fille: c'est pourquoy la Cabanne de ses parens & tout le Bourg en fuite fut remply de pleurs & de gémissemens: tout le monde estoit en deuil, hors les Jongleurs, qui pour se dédommager des peines extraordinaires qu'ils avoient eues à consulter leur Demon, mangeoient de tres-bon appetit tout ce qu'on leur avoit préparé pour les regaler, comme on a de coutume de le faire en ces rencontres. Ils estoient pleins du succez qu'avoient eu leurs iongleries, & de l'estime qu'on faisoit de leur habileté: mais ils furent bien surpris, lors qu'estant à peine fortis de la Cabanne où on les avoit si bien traitez, ils y virent entrer la fille qu'ils avoient fait morte si constamment, sans

astray in the woods, and passed two nights there, her relatives were in great anxiety on her account. The Jugglers were called, in order to learn what had become of her. These clever Diviners began to put their sorcery in operation, to learn some news of her. The first thing they do is to leap, dance, and shake their limbs, with such energy that they are soon all in a perspiration. After that they beat with stick and tortoise-drum; they sing, they shout; and they consult and question their Demon, who never answers them. After they had perspired well and tormented themselves, to learn in what condition that girl might be, they boldly declared that she had been killed by three Andastoguez, who had [232] scalped her,—cutting the scalp of the size of a small circle which they traced with their fingers on a piece of bark, before the eyes of the bystanders; and that she had died precisely at Sunrise. After so exact and well-defined an oracle as this, our Savages would have been scrupulous to doubt the death of that girl. Accordingly, her relatives' Cabin, and then all the Village, became filled with weeping and lamentations. Every one was in mourning except the Jugglers,—who, to compensate themselves for the extraordinary exertions they had put forth in consulting their Demon, ate with a very good appetite all that had been prepared for regaling them, as is customarily done on these occasions. They were puffed up with the success that had attended their incantations, and with the esteem in which their skill was held. But they were much surprised when, having barely left the Cabin where they had been so well treated, they saw enter it the girl whom they had so positively declared to be dead,—without her having

qu'elle eust rencontré d'Andastoguez, ny receu des bleffures: s'ils eussent [233] esperé pouvoir convaincre ces bonnes gens, que ce n'estoit qu'un fantôme, ils n'eussent pas épargné les menfonges pour soutenir leur credit, que cette imposture estoit capable de ruïner. Mais les parens ayant reconnu leur fille, changerent leur tristesse en joye, & les gemissemens de tout le Bourg en des acclamations publiques.

Cette hïstoire me fut rapportée par la mere mesme de cette fille qui s'estoit égarée: & comme elle avoit reconnu en cette occasion la fourberie de ces Jongleurs: elle m'en découvrit encore plusieurs autres auxquelles cét accident luy avoit fait faire reflexion. Elle me dit que ces habiles Medecins ordonnoient quelquefois à un malade de se faire un bon festin qui le gueriroit, pourveu qu'ils fussent bien regalez; & qu'il arrivoit cependant assez souvent que le lendemain il mouroit.

Le me servis avantageusement de toutes ces tromperies, dans le conseil que ie fis tenir contre les Jongleurs, quelques iours apres la promesse solennelle que nos Sauvages m'avoient faite de renoncer [234] à toutes ces superstitions. Ce fut là que ie découvris toutes leurs fourbes & toutes leurs impostures, le peu d'intelligence qu'ils avoient dans la Medecine, l'inutilité de leurs remedes superstitieux, & pour la conclusion du discours ie fis un present de pourcelaine, pour obliger les anciens d'apporter un prompt remede à ces defordes qui ruinoient leur païs, par la mort de leurs enfans & de leurs nepveux, & qui leur faisoient en mesme temps perdre le bon-heur de la vie eternelle.

Quelque temps apres que ie fus forty du conseil,

met with any Andastoguez, or received any wounds. If they had [233] had any hope of being able to convince those simple people that it was only a phantom, they would have spared no lies to sustain their credit, which this imposture was capable of ruining; but the parents, recognizing their daughter, changed their grief into joy, and the lamentations of all the Village into public acclamations.

This story was related to me by the lost girl's mother herself; and as she had, on that occasion, recognized the trickery of these Jugglers, she disclosed to me several other instances of it, on which this event had caused her to reflect. She told me that these clever Medicine-men sometimes ordered a sick man to prepare himself a good feast, which would cure him, provided they were well regaled; and that, nevertheless, it happened often that he would die on the next day.

I made advantageous use of all these deceptions in the council that I caused to be held against the Jugglers, some days after the solemn promise made me by our Savages to renounce [234] all these superstitions. It was there that I exposed all their knavish tricks and all their impostures, the little intelligence they had in Medicine, and the worthlessness of their superstitious remedies; and, to conclude my speech, I made a present of porcelain, to oblige the elders to apply a prompt remedy to these disorders which were ruining their country, by the death of their children and nephews, and at the same time were making them lose the happiness of the life eternal.

Some time after I had left the council, in order to leave it at liberty to deliberate on my demands, I was recalled, and Garakontié, speaking in the name of all

pour luy laisser la liberté de delibérer sur mes demandes, on me rappela, & Garakontié qui parloit au nom de tous les autres, apres m'avoir renouvelé la protestation solennelle qu'ils avoient faite de renoncer absolument aux songes, l'Agrifkoüé, & aux festins de debauchers; me dit qu'ils reconnoissoient de bonne foy qu'ils avoient esté jusqu'à present dans l'erreur, qu'ils m'estoient fort obligez de ce que ie les avois detrompez, qu'ils entroient dans tous mes sentimens, & qu'ils estoient resolus [235] de porter les Jongleurs à se servir seulement des remedes naturels, ainsi que ie le fouhaitois, sans y mêler aucune superstition. En suite, pour marque de leur engagement & de la parole qu'ils m'en donnoient; ils me firent un present de porcelaine. Je leur témoignay à quel point ie me sentoie obligé d'une réponse si favorable; & comme ie commençois de leur faire concevoir combien cette resolution leur estoit avantageuse; Garakontié m'interrompant: Nous sommes, me dit-il, dans la tristesse & dans l'abattement pour une fâcheuse nouvelle que nous venons de recevoir; qui porte que le Pere Garnier vient d'estre assassiné. D'abord ie fus frappé d'estonnement pour une si triste nouvelle; & pour m'éclaircir de ce qui en estoit, ie voulus parler moy-mesme à celui qui l'avoit apportée: mais comme ie reconnus qu'il n'en avoit que des conjectures assez foibles, i'allay promptement dire à nos anciens pour les rassurer, que ce n'estoit qu'une fausse allarme; Ils témoignèrent m'estre tout à fait obligez du soin que ie prenois de l'inquietude & du chagrin [236] qu'un accident si funeste leur avoit causé: en effet on sçeut peu de temps apres que cette nouvelle estoit fautive à l'égard du Pere Garnier; mais qu'il s'en

the others,—after renewing to me the solemn protestation that they had made to renounce absolutely dreams, Agriskoué, and feasts of debauchery,—told me that they recognized, in good faith, that they had been hitherto in error, and they were greatly obliged to me for having undeceived them; that they shared all my sentiments, and were resolved [235] to induce the Jugglers to use only natural remedies, just as I wished, without joining therewith any superstition. Then, as a token of their pledge, and of the promise that they gave me in the matter, they made me a present of porcelain. I testified to them how greatly obliged I felt at a reply so favorable; and as I was beginning to give them some conception of the benefit this resolution was to them, Garakontié interrupted me, and said: “We are in sadness and dejection on account of sorrowful news that we have just received, to the effect that Father Garnier has just been assassinated.” At first, I was struck with surprise at so sad a piece of news, and wished to speak in person with the bearer of it, in order to inform myself of the real facts in the case; but when I found that he had only conjectures, which were weak, I went promptly to tell our elders, for their reassurance, that it was only a false alarm. They testified their great obligation to me for the care I was taking to relieve the anxiety and sorrow [236] which so calamitous an accident had caused them. In fact, it was learned, a short time afterward, that this news was false in regard to Father Garnier, but had lacked little of being true in respect to Father Fremin,—who was almost killed by a drunken man at Tsonnontouen, a Village some days’ journey distant from this one; for a long time he

estoit peu fallu qu'elle n'eust esté veritable dans la perfonne du Pere Fremin, qui faillit à estre tué par un yvrogne à Tfonnontotien, qui est un Bourg éloigné de celui-cy de quelques iournées, & qui a long-temps porté au vifage les marques de la fureur de ce Sauvage.

C'est à quoy nous sommes tous les iours exposez en ce país de Barbares, qui se portent souvent à de semblables excez, dans leurs debauches: mais i'ose dire que c'est en cela mesme que nostre condition nous paroist fort heureuse, puis qu'elle nous engage à porter durant toute nostre vie un estat de victimes toutes prestes d'estre sacrifiées pour l'amour de celui qui s'est luy mesme immolé pour nostre salut. C'est dans de semblables perils que les Apostres & les Chrestiens de l'Eglise naissante se trouvoient tous les iours; & c'est ce qui nous rait de ioye de pouvoir mener comme eux vne vie exposée à mille morts.

[237] Nos Onnontaguez ne font pas si emportez ny si brutaux dans leur yurognerie. La plupart, lors mesme qu'ils font en cet estat, ne nous font que des caresses; & si quelques-uns font des plaintes, c'est pour me reprocher que ie ne les aime pas assez.

Aprés que i'eus fait quelques prieres dans la Chapelle, pour remercier Dieu du succez tout extraordinaire qu'il avoit donné à nostre dessein; Je me retiray dans ma cabanne, où ie trouvay encore plusieurs anciens, qui me prierent d'achever ce que j'avois si heureusement commencé, & de les affermir dans la resolution où ils estoient de renoncer à toutes leurs superstitions: que ie sçavois bien que des erreurs dans lesquelles on a veilly font tres-difficiles à quitter; qu'ils apprehendoient que le Demon ne les

carried on his face the marks of this Savage's fury.

That is what we are exposed to every day in this country of Barbarians, who often go to similar excesses in their debauches; but I venture to say that it is in that very respect that our condition seems to us a blessed one,—since it compels us during all our lives to bear the lot of victims, wholly prepared to be sacrificed for the love of him who voluntarily sacrificed himself for our salvation. It was in like perils that the Apostles and Christians of the nascent Church were placed every day; and we are overcome with joy at being able, like them, to lead a life exposed to a thousand deaths.

[237] Our Onnontaguez are not so hot-headed or so brutal in their drunkenness. The greater part, even when they are in that condition, bestow on us only caresses; and if some make complaints, it is to reproach me with not loving them enough.

After I had offered up some prayers in the Chapel, to thank God for the quite extraordinary success he had given our plan, I withdrew into my cabin, where I found several more elders,—who begged me to complete what I had so happily begun, and to strengthen them in the resolution which they held to renounce all their superstitions. I well knew, they said, that errors in which one has grown old are very hard to abandon; that they feared the Demon would cast them anew into their old dreams; that they came to me to arm themselves against that enemy. Therefore, they begged me to instruct them in the falsity of two or three of the old ideas wherein they had been nurtured,—as, for example, that their souls became separated from their [238] bodies during sleep; that dreams were the arbiters of the good

iettaft tout de nouveau dans leurs anciennes rêveries ; qu'ils venoient à moy pour s'armer contre cét ennemy, & qu'ainfi ils me prioient de les instruire fur la fauffeté de deux ou trois des vieilles idees, dans lesquelles ils avoient esté nourris : Comme par exemple que leur ame fe feparoit du [238] corps durant le fommeil ; que le fonge estoit l'arbitre de la bonne ou de la mauvaife fortune qu'ils avoient dans la guerre, ou à la chaffe ; & pourquoy ayant eu un fonge qui leur marquoit qu'ils auroient du fuccez dans l'un ou dans l'autre de ces exercices, il ne leur avoit prefque iamaïs manqué : & au contraire ayant fouvent prié le vray Dieu pour un fuccez, ils avoient fouvent esté frustrez de leur attente : Je répondis à tout le mieux qu'il me fut poffible, & ils demeurerent fi fatisfaits de mes réponfes, qu'ils m'affeurerent en m'en remerciant, que j'avois chaffé de leur efprit tous les nuages que le Demon y avoit répandus pour les perdre, & que j'y avois rendu la verité victorieufe du menfonge. Je leur fis entendre que c'estoit à Dieu à qui toute la gloire en estoit deuë, & que c'estoit uniquement fon ouvrage.

or the bad fortune that they had in war or in hunting. They also asked me why, after having a dream to the effect that they would be successful in one or the other of those occupations, it had scarcely ever proved false; while, on the contrary, after often praying to the true God for some success, they had frequently been disappointed in their expectation. I answered every question as well as I could; and they were left so well satisfied with my replies that, in thanking me, they assured me that I had dispelled from their minds all the clouds with which the Demon had overspread them for their perdition, and that I had made the truth victorious there over falsehood. I made them understand that it was to God that all the glory for this was due, and that it was solely his work.

BIBLIOGRAPHICAL DATA : VOL. LIII

CXXVI

In reprinting the *Relation* of 1669-70 (Paris, 1671), we follow a copy of the original Cramoisy edition in the Lenox Library. It is prefaced by an undated letter from François le Mercier to the provincial in France. There is no printed "Permission" in the volume; but the "Privilege" of the *Relation* of 1665-66 (Paris, 1667), granted to the elder Sebastien Cramoisy, is used; and the dates have been changed to read, rather ambiguously, "les années 1669. & 16670." This annual is no. 135 of HARRISSE'S *Notes*.

The Barlow copy, which was purchased in 1890 by, and is now in, the Lenox Library, differs from that library's other copy in having pp. 161-176 of Part II. printed in the following disorder: pp. 161, 166, 167, 164, 165, 162, 163, 168, 169, 174, 175, 172, 173, 170, 171, and 176. The explanation of this peculiarity in the paging is found in the fact that, after the outer form of the sheet (a common sheet of octavo) was printed correctly, the sheet was turned in such manner that the whole inner form was printed in reverse,—p. 161 being backed by 166 instead of 162; 176 by 171, instead of 175; and so on. In other words, the peculiarity is the result of carelessness in laying the sheets, preparatory to making the inner impression—not to incorrect arrangement in laying on form.

Collation: Title, with verso blank, 1 leaf; Le Mercier's prefatory epistle, pp. (7); "Privilege," p. (1); "Avant-propos," pp. 3-8; text of Part I. (Chaps. i.-iv.), pp. 9-108; half-title to Part II., on p. 109; p. 110 blank; text of Part II. (Chaps. v.-ix.), pp. 111-318; one blank leaf; half-title "Relation des Missions avx Ovtaovaks," with verso blank, 1 leaf; text (Chaps. x.-xii.) by Dablon, Marquette, and Allouez, pp. 3-102. Signatures: A-V in eights, V₈ being blank; sig. * in four, inserted between A₁ (the title-page) and A₂ (the first page of the "Avant-propos"); a-f in eights, g in four, g₄ being blank. Page 79 of the second series of paging is mispagged 57, and sig. aij is misprinted a.

A partial English translation of the "Relation des Missions avx Ovtaovaks" is printed in William R. Smith's *History of Wisconsin* (1854), vol. iii., pt. ii. pp. 51-75.

Copies have been sold or priced as follows: Squier (1876), no. 1961, sold for \$10.75; Dufossé, no. 2176, priced at 200 francs; O'Callaghan (1882), no. 1245, with last leaf injured, sold for \$20, and had cost him \$15; and Barlow (1890), no. 1321, bought by Lenox Library for \$11. It is represented in the following libraries: Lenox, two forms; New York State Library; Harvard; Brown (private); Ayer (private); Laval University (Quebec); Library of Parliament (Ottawa); and Bibliothèque Nationale (Paris).

NOTES TO VOL. LIII

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 27).—The Récollet missionaries (vol. ii., *note* 41, and vol. iv.), it will be remembered, were not allowed by Richelieu to return to Canada in 1632; and it was not until 1669 that they obtained permission to resume their missionary labors there. In that year, they sent several priests for this work; but the vessel which carried these men was shipwrecked, and their project had to be given up. In 1670, however, Talon (vol. xlix., *note* 14) took with him to Canada a party of Récollets, headed by Father Germain Allart. Frontenac's instructions, signed by the king and Colbert, advise the new governor to protect both the Sulpitians at Montreal, and the Récollets at Quebec,—“it being necessary to support these two Ecclesiastical bodies in order to counterbalance the authority the Jesuit fathers might assume to the prejudice of that of his Majesty” (*N. Y. Colon. Docs.*, vol. ix., pp. 88, 95). Rochemonteix thinks (*Jésuites*, t. iii., p. 88) that Talon wished to bring the Récollets to Canada to aid him in opposing Laval and the Jesuits. A memorial to the king, dated 1684 (Margry's *Découvertes des Français*, t. i., pp. 18–33), claims that the people of Canada desired and needed the return of the Récollets “for the freedom of their consciences.” Faillon (*Colon. Fran.*, t. iii., pp. 198–201) regards the king's action in sending these priests to Canada as an evidence of his zeal for religion, and his desire for the spiritual good of the colony. He granted the Récollets sent thither a pension of 1,200 livres a year, and forbade them to solicit alms.—Cf. Le Clercq's *Etabl. of Faith* (Shea's ed.), vol. ii., pp. 67–72; Parkman's *Old Régime*, pp. 335, 353; Sulte's *Canad.-Fran.*, t. iv., pp. 104–107.

2 (p. 49).—Concerning the Ontouagannha, see vol. xlvii., *note* 9.

3 (p. 237).—For a description of these drums, see vol. xx., *note* 3.

4 (p. 247).—Regarding this chief, see vol. xli., *note* 2.

5 (p. 253).—The myths regarding this divinity, and their interpretation, are noticed in vol. viii., *note* 36; and vol. x., *note* 12.

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